

CURRENT ANECDOTES

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EVANGELISTIC SEARCH-LIGHTS.

By A. C. DIXON, D. D., Pastor Ruggles St. Baptist Church, Boston.

THE SERPENT OF SIN. . . (315)

1 Cor. 15:56; Rom. 6:23; Prov. 23:32.

Bishop Meade tells of a woman who walked in a flower garden, and while she was plucking some roses a snake crawled out of the rosebush and coiled around her arm. She ran toward the house screaming, and with difficulty shook the serpent off. Ever afterward she shunned that rosebush, she could not walk in the garden with pleasure, and her fear of serpents was intensified. Amid the roses of life's pleasures have you discovered the serpent of sin? Better think of the serpent while walking among the roses; it will make you careful. It will be easy then to guard against temptation. Satan as pictured with batlike wings, and tail of dragon, and claw of eagle would not tempt a sensible man. When he comes as an angel of light, he is most dangerous; when he brings us flowers with a serpent coiled in them, when he offers the poison sugar-coated with pleasurable emotions, tions.

HABIT. (316)

Mark 7:6; Isa. 29:13; Ezek. 33:31.

Even from a good habit we sometimes need to be freed. Men may perform religious duties by routine not principle until they become mere machines. A dog belonging to a Presbyterian elder went to church every Sunday, slept in front of the pulpit during the sermon, shook himself during the doxology, and walked out with a joyful expression. The old Presbyterian elder died, and a Baptist deacon bought his farm. The dog remained on the farm, went with the Baptist family to the village the next Sunday, and on arriving at the Presbyterian church was surprised that the family did not turn in as usual, but he went in, lay down before the pulpit, slept through the sermon, went home after the service, and for five or six years, as long as his dogship lived, he kept up the habit of attending his

own church. He could not be induced to change his denominational relation. Just as that dog went to church by force of habit we often go mechanically through family prayers, reading the Bible, and other religious duties.

THE GUARDED VASE. (317)

Heb. 10:23; Heb. 4:14; Rev. 3:11.

Tradition said that as long as a certain vase could be preserved, the family to which it belonged should be honored, but when the vase was broken the family should be destroyed. For centuries this vase was guarded with jealous care; no pains were spared in keeping it from harm. Separation from the world and consecration unto God is the vase, the keeping of which preserves the church in honor and power; the breaking of which leads to her destruction. May God help us to keep this vase as our most precious treasure!

CONQUERED BY A TEAR. (318)

2 Cor. 2:4; Acts 20:31; Isa. 53:3.

A man confessed that he was conquered by a tear. His wife urged him to remain at home evenings, and not to go to the saloon. He became angry and went out of the house leading his little girl by the hand. The child, knowing how much the mother suffered, begged the father not to go to the saloon that night. He took her up into his arms, and on putting his face close to hers, his cheek was wet by a tear. He said, in telling his experience afterwards, "My anger completely melted away, I determined to go back home and make my wife happy." If he had fought against the influence of that tear, it might have been his destruction. Certainly it was a manly thing to surrender to the tear of love. Cease, my friend, I beg of you, to oppose God, and with angry words to fight against the influence of friends who would save you from ruin.

REPENTANCE. (319)

2 Chron. 6:26; Isa. 55:7.

"Didn't you know it was wrong to eat those preserves?" said a mother to her little boy, whose face showed what he had been doing.

"Yes, mamma, I did, and I prayed God to forgive me all the time I was eating them."

POWER OF LIFE. (320)

Heb. 6:12; Jas. 5:10; Matt. 5:16; 1 Cor. 11:1.

When Stanley went under the direction of the New York Herald to find Livingstone, he was a worldling, a man looking simply for fame and money, caring nothing for God, or Christ, or the Bible. He came in contact with the sick, weary traveler and missionary, who never spoke a word to him about becoming a Christian. But Stanley was not with him long before he found himself worshipping Livingstone's God, and trusting Livingstone's Savior, and reading Livingstone's Bible. He said afterwards that it was Livingstone, not his words or preaching, that attracted him to Christ.

SELF. (321)

1 Cor. 10:24 R. V.; Rom. 12:10; 1 Pet. 5:5.

After the Athenians under Themistocles had conquered the Persians under Xerxes, the army was told to write upon a tablet the name that each thought most worthy of honor. When the tablets were collected, it was found that every man had written his own name first and that of Themistocles second. Their feeling of self importance led them to do injustice to their general; they simply yielded to the inclination of the natural heart which would enthrone self while it dethrones God. "Self preservation is the first law of nature." So it is, but self denial is the first law of grace, and until we have learned to deny self, there are few victories ahead of us.

THE SHATTERED VIOLIN. (322)

Rom. 8:28; Heb. 12:11; Rom. 5:3;
Matt. 5:11, 12.

A distinguished musician ordered a manufacturer of violins to make for him the best instrument possible. He told him to use the best material, take all the time he wished, and use all his skill in its construction.

At last the manufacturer sent for the musician to come and try the violin. As the musician drew the bow across the instrument, his face became clouded. Lifting the instrument, he smashed it to pieces on the counter, handed the price to the manufacturer, and left the shop. The manufacturer was not satisfied with mere pay, his reputation was at stake. He gathered the fragments of the violin and put them together. After he had re-made the violin out

of the pieces, he sent again for the musician. This time the frown was not seen; as he drew the bow across the strings he told the manufacturer that he had succeeded at last in making just the kind of instrument that he desired. "What is the price?" inquired the musician. "Nothing at all," replied the manufacturer, "it is the same instrument that you smashed to pieces some time ago; I put it together, and out of the fragments this perfect music has been made." Let us believe the parable. God can take the fragments of a shattered life and by his grace put them together so that under the touch of his Holy Spirit there will go forth music good enough for earth and heaven. Every loss he can make a gain. Whatever be our experience today, if we seek the furtherance of the gospel, and are willing that God shall use us toward it, let us believe that the promise, "All things work together for good to them that love God," will be realized in our lives.

THE BASTILE OF SIN. (323)

John 8:36; Rom. 8:2; Gal. 5:1.

One of the saddest pictures in history is given us in the account of the destruction of the Bastile in Paris. That old prison had become so infamous in the estimation of the people that they decided to raze it to the ground. "Down with the Bastile," was the cry of the multitude, and against it they went with all manner of implements. Finally the door was broken open, and the prisoners were released. In a dark inner cell there was found a man who had been there 40 years. When it was announced to him that he was free, he refused to accept his liberty. He had begun to regard that dark cell as his home, and he stood in the door to fight away those who would take him into the bright sunlight and fresh air. He resisted them with the ferocity of a tiger. So it is with some who are in the dark cell of their own guilt. It is made possible for them to be saved; liberty is offered through Christ, but they stand in the door of their cell and fight against every effort to release them. God yearns to save them from sin's darkness and thralldom, but if they will not be saved, he can only let them remain in the condition they have chosen.

GOD SEES. (324)

Job 28:24; Job 34:21, 22; Heb. 4:13;
Jer. 32:19.

A mother sent her little girl with a basket of cakes to a poor woman. She opened the basket and looked at the cakes, and very much desired one. She thought, the woman will not know how many mamma put in, and she will not count them anyhow. The little girl took a cake from the basket and was about to put it to her mouth, when suddenly she flung it back, saying, "God can count, if the woman does not. He knows how many there were, and he will know that I took one." Her conscience led her to do right while her desires would

have led her to do wrong. Thrice happy the man, woman, or child whose mind conscience and heart are in perfect harmony with the right, who refuses to commit sin not only because conscience lashes and reason reproves, but because the heart loves righteousness.

ACCEPTING PARDON. (325)

Luke 13:5; John 8:24; Matt. 13:58;
Mark 6:2, 3.

The son of a Presbyterian preacher in the South was arrested, because he belonged to the ku-klux clan. He was tried, convicted, and sent to the penitentiary. His aged father circulated a petition and secured hundreds of signers, urging President Grant to pardon the boy for the sake of his parents. The father took the petition to Washington, presented it to the President, who granted the pardon. The old man received it and hurried to the penitentiary, and was shown by the warden to the cell where his boy was imprisoned. Standing with his hand upon the grated door he said, "John, I have good news. I have a pardon from President Grant, and you can now go home with me and see your mother before she dies." But the son made no response. "Do you understand me, John?" the father continued. "Here's a pardon for you." "I am sorry, father," said the ungrateful boy, "to give you pain, but I cannot accept it. I have decided not to be brought under obligation to this political administration, and I will serve out my time." The old man would have sunk upon the floor if he had not been caught by the friendly arm of the warden, who carried him to a sofa. When he came to himself he rose, and staggered again to the grated door with the pardon nervously clutched between his fingers, and with tears in his voice and eyes he continued to plead with his son to go home with him, but the son persisted in refusing, and the father had to return without his boy. Now what did President Grant do? Did he order the officials to drive that man out of his cell, in spite of his refusal to accept the pardon? He acted more wisely. He simply let the sentence of the court abide; the man remained under condemnation. I come to you from the High Court of Heaven with the pardon written in the blood of Christ, and standing before the grated door of your sin I offer you liberty in the name of Jesus. Will you receive it, or will you reject it? If you receive it, you are free; if you reject it, the wrath of God abides. God cannot do otherwise than let the sentence of justice remain.

LITTLE TRIALS. (326)

Rom. 8:18; 2 Cor. 4:17; 1 Pet. 5:7; Psa. 55:22.

More of us today are defeated by difficulties than by dangers. We lose heart because of the insurmountable obstacles in the way. And many times these difficulties are the petty annoyances of life. For my

part, I had rather meet a Bengal tiger or an African lion, if I had a Remington rifle, than to fight Jersey mosquitoes for an hour. A lion appeals to the heroic in us, but the mosquito does not. When the lion is killed there is something done, but the overcoming of the petty annoyances does not give us the eclat of victory.

Stanley tells us that more of his men were killed by jiggers than by elephants. The jigger, you know, is a little microscopic insect which burrows in the flesh and poisons the blood. If the truth were told on tombstones, one-half the epitaphs would be, "Died of mosquito bites and jiggers." It is the little worries and bothers of life that irritate and well nigh destroy us but if we are linked with God we can be brave against great dangers, great difficulties, and little worries. "Cast your care upon Him, for He careth for you." He is great enough to fill the universe, but not too great to enter into the minutiae of our little lives.

PARDON. (327)

Isa. 55:7; Jer. 31:34; 1 John 1:9; Heb. 8:12.

I have read of a man who was on trial for his life. The king sent him a pardon but with the understanding that the trial was to proceed as if no pardon had been granted. Witnesses were examined, lawyers made their pleas, and the man was found guilty. Judge and jury were surprised at his calm demeanor during the trial. He looked as if he were indifferent to the whole proceeding. His calmness was explained when after the verdict of guilty he drew from his pocket a pardon from the king. He could afford to be calm when he had the pardon in his pocket. And so every sinner can afford to plead guilty, because God has promised a pardon the moment a confession is made.

THE SPOTTED ROBE. (328)

Matt. 22:11, 12; Isa. 61:10; Rev. 7:14.

An ancient king was in the habit of entertaining his courtiers and princes in the same hall and at the same time with the beggars of the street. In contrast with the rich regalia of the princes were the ragged soiled garments of the beggars. One day on his way to the banquet a prince soiled his robe, and felt that he was not fit to sit at the table of the princes, but he said to himself, "I can still see the face of my king and eat of his banquet, for I am permitted to sit at least among the beggars." Have you never had that experience? If you belong to the princely family of the Sons of God, you feel sometimes that you are unworthy to come into the presence of the King. You have not kept your garments unspotted from the world. Let us go into his presence just as we are and ask his forgiveness. Through the merit of Jesus Christ he can give us a robe without a spot.

PREPARATION.

(329)

John 14: 2, 3; Heb. 11: 16; Matt. 25: 4;
Luke 12: 47.

Some time ago a span of the iron bridge across the Schuylkill, in Philadelphia, was removed, and another one put up into its place in less than nine minutes. A train passed over the old span, and nine minutes after a train passed over the new span. This was possible, because so much work had been carefully and efficiently done beforehand. For months the best workmen had been busy making the new span, and when the crisis came the work of taking out the old and putting in the new was done so quickly because of the previous preparation. And so it is with the great crises of life. It is the quiet obscure hours that prepare us for emergencies. The man who walks with God in quiet obscurity will be ready for any sort of publicity that may be for the glory of God.

WEALTH USED FOR GOD. (330)

1 Chr. 29: 14; 1 Tim. 6: 17-19; Deut. 8: 18.

I know a Christian family of wealth. The children are all Christians, living for Christ. One of them founded a rescue mission, which has won from drunkenness and vice many a wandering wreck of humanity. A few days ago I learned the secret from the mother. She said that when her children grew old enough to decide for themselves she placed before them two courses. She said, "Here is the course of pleasure seeking, of selfishness; you may spend your money in dressing, on the theatre, and entertainment, and you will have some pleasure. But here is another course of self-sacrifice, of separation unto God, of striving to please Christ by ministering unto others. While the former course may give you pleasure, this will give you joy and will end in glory." One of the daughters, when she came where the two ways met, had days of struggle. She spent one whole night in prayer, and next morning kissed her mother and said, "The victory is won, I have decided for Christ and his service." The elder daughter is a teacher in the Sunday School, and some time ago she wrote on a card which she gave to each one of her scholars, "Are you a Christian? If not, will you become one now?" A young lady in the class, who never attended church because she belonged to an infidel family, wrote on the card, "Yes, I will become a Christian for your sake." And thus God used the joyful happy life of this Christian girl as the chariot of salvation into the heart of her scholar.

MY BROTHER. (331)

1 Cor. 13: 4, R. V.; Gal. 6: 2; Rom. 15: 1;
John 13: 34.

As Dr. Guthrie was going down a street in Glasgow, he met a little girl carrying on her shoulders a boy, almost her size. Dr. Guthrie said, "My little lady, is not that boy

too heavy for you?" "No, no," she replied, "he is my brother." This is just the spirit of Jesus Christ shining through his church upon the world. "Bear ye one another's burdens and so fulfill the law of Christ."

SATAN OR CHRIST? (332)

Josh. 24: 15; Ruth 1: 16; John 6: 67, 68.

John Newton, while he was a wicked sailor on board ship, dreamed one night that some one approached him and gave him a beautiful ring saying, "As long as you wear this ring you shall prosper, if you lose it you shall be ruined." In the same dream another person approached and by fascinating persuasion induced Newton to throw the ring overboard. He looked around and the mountains were ablaze with fire, and the air was lurid with the reflection. While he was repenting of his folly, another person appeared and asked Newton if he might plunge into the sea and bring up the ring. With Newton's consent the ring was brought up and handed to him. But this radiant person said, "Here is your gem, yet I think I will keep it for you lest you lose it again." The ring that was thrown into the sea represented John Newton's soul, and Satan was the person who induced him to throw it overboard, while the one who plunged into the waves and restored the gem was none other than Jesus Christ himself.

Newton's dream is a practical parable for us. Our immortal souls are of more value than all the gems of earth. Satan's malicious mission is to induce us to neglect them, while Jesus Christ offers to take them and guard them by his infinite love and power. Who shall have them, Satan or Christ?

THROUGH THE MERITS OF ANOTHER. (333)

Rom. 5: 19; Isa. 61: 10; Heb. 10: 19.

The other day at the Battery, I watched the proceedings of the Commissioner's court as the judges passed upon the cases of emigrants. I was greatly interested in a group consisting of father and mother and two or three children. The old man said he had come over to visit his son in a western town. "What is your son's occupation?" asked the judge. "A farmer, sir." "Where does he live?" When the place was mentioned, the judge declared that he was well acquainted with the community, and that there were certainly no prosperous farms there; it was a manufacturing town. "How long do you expect to stay?" continued the judge. "As long as I wish," was the reply. "Who pays your expenses?" "My son." "Will he pay your return passage?" "Certainly he will." Just then the door opened, and a well-dressed lady entered. She seemed pleased to see the old people. The judge, turning to her, asked, "Do you know these persons?" "Oh, yes," she replied, "they are my husband's parents." "Have you invited them to this country?" "Certainly," she

said. "Are you able to look after them and pay their return passage?" "Oh, yes; we have plenty of money." There were no more questions, and the old people left the room happy and smiling. They entered through the standing of another; they passed through before the judge's court because of the merits of another. No one doubted the words of the woman who stood for them, and upon her assurance they passed through. So we stand before God on the merits of Christ; He assumes all responsibility for our salvation; He takes our place. And this standing before God enables us to work righteousness. The two old people could have done nothing in this country, so long as their standing was in question. They must first get into right relation with the government before they can be happy and useful. No man can do right until he gets right with God.

THE POWER OF TRUTH. (334)

Psa. 15: 2, 4; Prov. 3: 3; Zech. 8: 16.

John Kant was accosted on the highway in Poland and robbed. After the bandits had taken all the money they could find, they asked if he had any more concealed upon his person. He replied, "No, you have taken all I possess." But afterward, feeling his inner pocket, he discovered a roll of money which he had overlooked. His first feeling was joy at saving this from the robbers, but remembering that he had told them he had given them all he had, his conscience troubled him, and he returned and offered the money to the chief, saying that he was mistaken in stating that he had delivered all. The chief refused to accept it and ordered that the money taken away should be returned. One of the robbers brought his horse and helped him to mount. The honesty of Kant conquered the respect of the bandits. There was something in it that they could not resist. If the church of Christ should always and everywhere manifest the spirit of the Master, which is the spirit of truth, love, gentleness, meekness, its enemies would be overcome and won to his cause. Is there any one so wicked that he can resist the appeal of a thoroughly unselfish, honest, upright life?

THINE EYES SHALL SEE THE KING. (334½)

Isa. 33: 17; Jno. 17: 24; 2 Tim. 2: 12.

Some tender poetry of motherhood and childhood fell into the hands of the Empress of Germany and she asked one of her literary men to find its author. It was discovered that the author was a poor woman, living in great obscurity near the Russian border. She was Johanna Ambrosius, the hard-working daughter of a fisherman. She was so poor that she owned scarcely a book, and yet the poetry of her soul found expression in beautiful verse. The Empress of Germany settled a pension upon her and even invited her to the court. No true

Christian will be forgotten in the day of reward. Sooner or later the King will send his messenger and bring his holy ones into the palace.

DILIGENT IN BUSINESS. (335)

Prov. 10: 4; Prov. 12: 24; Prov. 22: 29;
Rom. 12: 11.

One of George Whitefield's college mates in after life twitted him with having once blacked his boots. "Yes," said Whitefield, "and didn't I black them well? I want you to understand that I was a good bootblack." He did lowly work with a high purpose. In New York there was an office boy who swept and dusted the office every morning. One day, when a gentleman came in to make some inquiries, that office boy informed him what "our firm" was doing, how much material "we" were manufacturing, and how many hands "we" had at work, and how many spindles were running in "our" factory. He did the lowly work of sweeping the office in the morning, feeling that he was part of the great institution. An old Puritan once said that if God sent two angels, one to rule Great Britain and the other to sweep the streets, one would go no more cheerfully than the other. Not the employment but the spirit in which it is done is the test of character.

A MOTHER AND HER SON. (336)

Rom. 5: 8; Matt. 9: 13.

Several persons went one Sunday into a Hartford jail to hold service with the prisoners. Among them was a lady who had come with a friend from a hotel. When the prisoners filed in she turned pale and fainted. Her friends took her into an ante-room, and restored her after some effort. She cried, "I saw my boy; he has been away from home for five years, I thought he was out west." The keeper of the jail heard the story with sympathy and began to look at the boy through his mother's eyes. May God give us His attitude toward sinners!

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PLOUGH SHARES OF AN EVANGELIST.

GOOD FOR STONY GROUND.

By W. H. IRWIN.

A LAMB INSTEAD OF A LION. (337)

Ex. 34: 6; Neh. 9: 17; Rom. 2: 4; Psa. 86: 15.

An Oriental queen ordered her jeweler to secure for her a set of jewels. He did so, but they were found to be spurious, whereupon she condemned the poor goldsmith to be cast to the lions. Her husband begged her to exercise mercy. But she was firm, and the day of execution was fixed when the poor wretch was to pay the penalty of his unintended injury. The king had secretly prepared an additional cage, and had it drawn into the arena beside the cage of the king of beasts. The multitude were assembled to witness the scene. The poor culprit was led with eyes blindfolded in front of the second cage, whence it was supposed two ferocious beasts would pounce upon the doomed man. The door of the cage was pulled back and instead of the huge lion, there came out of the cage a little white lamb, which ran bleating to the prisoner and licked his hand. The people applauded and the officers were directed to strip away his fetters and let him go free. The queen said "I have been taught a lesson of mercy."

When Justice cried "Cut the guilty sinner down;" then Truth said "Slay him on the spot," then Mercy said "Spare him."

THE FATALITY OF SIN. (338)

Ezek. 18: 4; Rom. 6: 23; Gen. 2: 17; Jas. 1: 15.

A Professor in one of the Universities of Scotland was lecturing to a class of medical students. While dissecting the body of a subject, he spoke of the fatality of the disease under discussion, and the suddenness of death as a consequence, and added, "Gentlemen, I have just made a small cut in my hand, and such is the deadliness and quickness of the disease, that should I neglect, or fail from any cause to cauterize this wound. I would be a dead man within a few minutes." While he stood holding his finger tightly to prevent the circulation, and still talking to the class, in rushed a messenger announcing a dangerous accident to one of the members of his household, whereupon he, forgetting to cauterize his wounded finger, rushed from the room to his home, and within less than an hour the doctor was dead.

Sin may not always be so quick in its action, but is as fatal as blood poisoning, and equally certain to produce the death of the soul.

IS HE IN? (339)

Matt. 12: 50; Matt. 25: 40; Matt. 25: 45.

In one of our large cities there appeared one Sunday a plainly dressed man at the door of one of the "uptown churches." He

was a farmer unused to city churches, and hesitated to go in. The ushers were on hand; richly dressed ladies passed through the noiseless damask doors, while the farmer stood in the vestibule awaiting an invitation to a seat, and receiving none, at last, timidly he stepped a little nearer the usher, and said, "Please sir, what church is this?" "This church, sir, is the church of the Lord Jesus Christ." "Well, I am an entire stranger and unacquainted with city life, but may I ask you if the Lord Jesus Christ is in?"

SPURGEON'S DREAM. (340)

Rev. 7: 13-15; 1 Cor. 6: 11; Matt. 9: 13.

Mr. Spurgeon had a dream. He thought he went up to the gates of heaven, and there he saw a great company of men marching through the gates into the city. On inquiring who they were that received such plaudits of welcome, he was told that they were the apostles and their successors. "But," said Mr. Spurgeon, "I never was an apostle, nor a martyr." Soon there was another vast procession that passed through the gates; then he was informed that that vast multitude, led by Zaccheus and Mary Magdalene, were the sinners that had confessed the name of Jesus. The great preacher said, that in his dream he exclaimed to the angel, "Thank God, I can enter heaven with the sinners."

THE MODEL TEACHER. (341)

2 Tim. 3: 14, 15; Deut. 11-19.

A gentleman met a little boy returning from Sunday school, crying as if his heart were broken. Touched by the inconsolable grief of the lad, he asked what was the matter. The reply was, "O, my Sunday school is ruined." The good man said, "Why, how is that, my little man? Has there been a quarrel, or a fight?" The sobbing boy replied, "O, no, there's been no fitin, but my teacher didn't come; O, my school is ruined because she didn't come."

If there were more teachers who could make the scholars think the school was "ruined if they were not there," the Sunday school would become a marvelous power in the land, building up the church and bringing in the kingdom of God on the earth.

THE "FATAL LEAP." (342)

One of the most difficult things the preacher has to do is to get his congregation to occupy the front pews. Usually in the churches the front looks as if the pews were reserved for the mourners at a funeral, and the minister in order to reach his hearers is compelled to preach over those empty seats. At a circus, I saw the acrobats make what was called the "fatal leap." Several

horses, a couple of small elephants, a dromedary were brought into the arena, and some noted vaulter turned a somersault over them; then the animals nearest to the spring-board of the acrobat were withdrawn, and the one farthest from the vaulter left standing while the showman made what he termed the "fatal leap," and "tumbled" over the distant beast. These empty pews make the preacher feel as if he were about to make a "fatal leap" to reach his auditors.

REDEEMING THE TIME. (343)

Matt. 6:20; Eccl. 12:1; Eph. 5:15, 16.
Mar. R. V.

I heard of a man who was wrecked, and left on a broken spar to drift at the mercy of the waves. He was borne by the tide to an unknown island, and picked up by the natives who took and made him their King. He wondered, and asked an aged man of the island if they ever did the like before? He said, "O yes, quite often." The new King asked the old native what had become of former kings, and he replied, "They made strangers king for a year, then gave them back to the sea and set them adrift as at the first." Then the new crowned King asked what they would do with him? The answer was, "They will keep you as King for a year and then set you adrift again." The King then said, "Are these ships and soldiers and servants at my command? Have I power to use this money as I may while I am King?" The old officer of the island said, "Yes, you can use all these things as you wish." The King heard of another island not far away, so he took the ships, had gold, silver, supplies, and everything for a new home and a new Kingdom placed on the ships. He then transported all to the other island, and was made the permanent ruler of a new Kingdom. We are on the Earth but for a short time; but we may lay up treasures in heaven, where neither moth, nor rust doth corrupt and where thieves do not break through and steal.

THE COLOSSUS OF RHODES. (344)

Matt. 25:46; Daniel 12:2; Rom. 2:6-11.

The ancient Colossus was erected in honor of Apollo. It was the figure of a man bestriding the entrance to the harbor. It was of so great height that the largest vessels passed between its legs. There was a beacon in one hand that gave perpetual light to mariners, while a huge sword was held in the other, giving warning to invaders.

Light for the friend, and a sword for the enemy. So Jesus said once, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and again, "Depart from me, ye cursed."

AN ECCENTRIC NOBLEMAN. (345)

Heb. 2:3; 2 Cor. 6:2; 1 Thess. 5:9.

A nobleman sent out heralds announcing that during two hours of a certain day, whoever would come to his room should have

money enough to make him rich. He wished to test their faith in his word. Some thought there was a trick in the offer. Others thought he would question them too closely; others that he would expect them to pay the money back. The time came, and a number of people gathered about the door to see who would be foolish enough to venture in. At last just before the limit of the time set, a poor, ragged, sickly fellow, greatly in debt, discouraged, and held in scorn, came up and said to the throng, "Let me in, for I am the neediest man in the village." The crowd stood back to see what the nobleman would do with this late comer. The needy man entered, and the nobleman, according to his promise, enriched the poor fellow. Suddenly out came the poor man, crying, "Behold, I am rich! I am rich!" showing the money to the multitude, who rushed to the door to be made rich also, but the hour had passed, and the nobleman arose and closed the door. They delayed too long; it was now too late. Paul says, "Behold now is the accepted time; behold now is the day of salvation."

THE THRONE. (346)

Rom. 8:17; 2 Tim. 2:11, 12; Gal. 4:7;
James 2:5.

The heir apparent to the throne of Germany had a life size portrait of himself painted. His posture was suggested by a famous artist, and was seemingly in harmony with his rank, as the heir to the crown. He had his right foot resting upon the first step to the throne. It was taken to the Emperor for inspection. He ordered its immediate destruction, saying, "No living being has one foot on my throne while I am living."

In the days of the Caesars one greater than the Emperor said, "To him that overcometh, will I grant to sit with me in my throne, as I overcame, and am sat down with my Father in his throne."

A NAME WRITTEN IN DUST. (347)

Eccl. 2:10, 11; Prov. 11:19.

When in St. Paul, I went, in company with a gentleman, one afternoon to the dome of the State Capitol. My friend showed me a broken pane of glass where two days before had occurred a sad accident. A young lady had, some time previous, walked out on the sash that held the skylight glass over the great chamber of the Senate, and had written her name in the dust that had accumulated there. A small boy had seen the venturesome and foolish young woman do this, and he thought he would write his name in the dust. The little fellow walked out a few feet from the edge of the great frame, and tried to write; his feet slipped, he lost his balance, and he plunged head foremost through the pane immediately in front of him, and down, down, down the giddy height, 92 feet, he fell to the mosaic floor below and was crushed to death.

Men and women, created to live forever, writing their names in dust.

CALVARY.

(348)

Gen. 1: 27; Eccl. 7: 29.

When Moody and Sankey were in the midst of the great revival meetings in the city of London, in the seventies, the songs and exhortations of the great evangelists were very popular everywhere, and the influence of the meetings was very great. The managers of some of the theaters decided to have what the sporting world were pleased to term "take offs." On one occasion they had in one of the principal play-houses an impersonation of the evangelists; Mr. Moody was represented sitting Bible in hand, while a person representing Mr. Sankey sat some distance away at an organ. The organist shouted out in imitation of Mr. Sankey, "We will all join in singing 'Hold the fort for I am coming.'" The immense audience joined in heartily, and the strains filled every nook of the building. Some man high up in one of the galleries shouted at the top of his voice, "Where's Calvary?"

The mention of Calvary thrilled the audience like an electric shock, and the laughing audience became indignant; the curtain was quickly dropped, the footlights extinguished, and the play postponed until the next night, when they left out the evangelistic impersonation.

Sometimes the Devil overdoes things, and defeats his own purposes. There is a religious instinct in the mind of man. Even the most depraved will show at unexpected times that man was made in the image of God.

COVERING UP THE LIGHT. (349)

1 Thess. 5:5; Matt. 5:14; Mal. 4:2; Rev. 22:5.

When I was a boy I attended a circus, where the clown did everything that he could possibly do to make the people laugh. After he had apparently exhausted his imagination and there was nothing else he could think of, he saw a round spot of light dancing about on the ground, caused by the sun shining through a hole in the top of the canvas, and he went to that spot and tried to cover it up with dust.

It is impossible to extinguish the light of a Christian life in this world, so long as the connection with the Sun of Righteousness is kept. Piling on the dust of trouble or calumny only makes it rise the higher.

DEATH AND LOVE. (350)

Rev. 21:2; Rom. 8:38, 39; Rom. 8:35.

During the bombardment of Charleston, there was a wedding being celebrated between the daughter of Gov. P.— and St. De Rochell, an officer in the Confederate army. Just as the ceremony was beginning, a shell struck the house where the company was gathered. Miss P. the bride was mortally wounded, but she requested that the wedding ceremony be completed, and, reclining on a couch, she took the hand of her

affianced, and soon after the marriage vows were spoken, expired. "Love is strong as death." "Who shall separate us from the love of Christ?"

POWER OF SYMPATHY. (351)

Eccl. 4: 9-12; Prov. 27: 9; Prov. 27: 17.

In one of the countries of Europe a huge eagle swooped down upon the cabin of a poor woman, and carried off her babe. The distracted mother saw the great bird make his mountain eyre with her child in its talons.

The villagers saw the eagle alight upon the frowning cliffs that overlooked their village. The most venturesome of the poor woman's neighbors, tried to climb the perilous heights, but were driven back by fear. One and another made the attempt, but were beaten back by giddiness and terror. At last the mother nerved by love, and strengthened by some unseen power from heaven, began to climb the mountain in quest of her darling. When almost within reach of the babe, her steps grew weak, and her strength began to fail, when a boy cried out to the villagers, "Cheer her, cheer her, cheer her." The cheer was what was needed to give her strength; she scaled the cliff, and drove away the angry eagle from her child, and returned with him to her humble home.

The world needs cheers. A friend's sympathy can nerve the arm and give new inspiration to the brain.

THERE'S ANOTHER MAN. (352)

Luke 10: 36, 37; Rom. 11: 14; Luke 15: 4.

A young man, the second son of a widowed mother, beholding a stranded ship in a storm, determined to go to the rescue. His mother urged him not to imperil his life, but he persistently pleaded the importance of the mission. She said, "O son, do not venture on the waters, for no boat can live in such a sea," but the brave young man persisted, and was soon at the scene of the wreck. All the crew and passengers had perished but one; and when the rescuer reached the half-dead man, behold it was his only brother, William, who had long been mourned as dead. The return was quickly made, but at great peril. On arriving, word was sent to the anxious mother that all was safe and well, and the man who was saved was her son, William. So long as there is "another man," to be rescued, it may be your brother or mine.

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ILLUSTRATIONS FROM RECENT SERMONS

Preached by NEWELL DWIGHT HILLIS.

[The illustrations are from sermons on The Quest of Happiness and Nature and Happiness. Our readers may think that a Nature sermon is not timely, but the suggestion is made that instead of railing at the theatre, as suggested by the Chicago fire, that we tell our young people of something better, on the theory of the expulsive power of a new affection.

Nature study is becoming very popular, and it is a most interesting recreation—and will take the place of the theatre with many.—Ed.]

FROM A SERMON ON

"THE QUEST OF HAPPINESS."

1 John 2:14.

OUT-DOORS DAILY. (353)

Every youth should lay out his life with the fixed purpose of spending a little time every day in the out-of-door world for exercise as well as relaxation. Many things will arise to break up the habit, and many persons will controvert the principle. Professor John Fiske was, while he lived, the leader of this reactionary school. When asked how it was possible for him to accomplish so much, writing in the summer and lecturing in the winter, he answered that he never took any exercise, that he ate all kinds of indigestible food, that he cut off his sleep at night by sitting up late and clipped off a golden hour in the morning by rising up early; that he was never without a pipe in his mouth, and, in short, by breaking all the laws of hygiene, he managed to keep in perfect health. But, unfortunately for every scholarly interest in our land, Mr. Fiske died when his career that promised so much more to the country was hardly half run.

PHYSICAL EXERCISE. (354)

Mr. Beecher used to say that the best thing for the inside of a man was the outside of a horse. Was that theory bad for him? Mr. Gladstone thought that better than a horse was an oak tree, a sharp ax, and the two hours of physical exercise over a half cord of wood, and that this was the best possible preparation for a meeting of the cabinet. When he was eighty years of age, Professor Blaikie used to run across the hills, shouting and swinging his arms. He told the students of Edinburgh that we would never have another era of creative literature until our scholars became out-of-door students. In these days, when we do not write great epics, but write essays on the epics, and then sinking lower, write essays on the essays, Blaikie said everything smells of the lamp and the study. He urged his students to take their books into the fields, there find some solitary spot, and walk and reflect, and expel the pallor from the cheek

and the cobwebs from the brain until the thinking becomes red and ruddy as the cheek itself. Many a man who is poor saves money by walking to and fro from his office. When he gets rich he rides, and in the hour when he rides he starts toward the graveyard.

TRAVELING AT HOME. (355)

Travel with change of scene and occupation is a great aid, both to health and happiness. Nothing depresses like monotony. The same round day in and day out, year in and year out, breeds listlessness. It turns life into a treadmill round. Travel, however, is not an absolute term, but a relative one. There are people who never leave their own village, but who daily take a trip abroad. Others there are who are globe trotters, who to all intents and purposes never leave their own firesides. Whether at home or abroad, a man sees only that to which he brings the faculty of seeing. One day a merchant sent a check of a thousand dollars to Professor Agassiz and invited the scientist to take a trip to Europe. The scholar replied that he was too busy to go to Europe; that the journey was too confined, and because he wished to travel over vaster regions, he proposed to spend the summer in his back yard. Now that yard was scarcely more than a few rods square, yet Professor Agassiz traveled over it very carefully. In the corner of the yard he found a small stone that held the outline of a mollusk. Hard by was another pebble holding a broken fern, while other stones each had its own image and superscription. Three months later the scientist reached the other end of his lot. He traveled very slowly; he made a careful record of his observations and experiences. In three months he covered some millions of years of time. In the autumn he decided to publish the story of his travels, under the title "The Journeys of a Zoologist." There were other men who might have written that book but from the fact that they were foolish to accept the check of a thousand dollars and go to Europe.

A FAMOUS FARMER. (356)

"Many years ago a boy who lived in the great West was suddenly thrown on his own resources by the death of his parents. Hiring himself out to a farmer, his eye chanced upon the statement that every man should know something about everything, and also be a specialist in addition to his occupation. The next morning the boy decided to make the idea his own, and because the willow was the tree that was nearest him he decided to become an expert upon willows. He found willows that were red, and willows white, and willows gray, and willows yellow, and willows blue; willows that stood up straight and willows that bowed themselves down

weeping. He collected choice specimens of willow seeds and leaves and exchanged with agriculturists in all the states of the Union. Then he gathered specimens of willows from China and Japan, from England and Russia. The time came when teachers of forestry in lands beyond the sea sent to this farmer strange specimens of the willow for examination and classification. He lived and died a farmer, but if his occupation confined him to his fields and meadows, his hobby made narrowness impossible, broadened the scope of his study and observation, lent him sympathy and made him friends in all the countries of the earth. There is not a single representative of the flowers, or trees, or insects, or birds that is not waiting for some farmer's boy to inspect it, and in doing so the youth who has thought himself cabined and confined will find that he has become the child of liberty and at last his feet are in the pathway that leads to growth and happiness."

YOUTHFUL OLD AGE. (357)

Every year should develop some new enthusiasm, interest in some department of life and thought with which the man has never hitherto been concerned. It is this that explains the strange youthfulness of some old men. The Roman senator was never old, for at 70 he began the study of Greek, just as at a like age Disraeli wrote novels, and Gladstone, at 80, began to translate Horace's "Odes" into verse. Nothing about the great English statesman is more astonishing than his perennial freshness of thought. One winter he took up the study of china and porcelain and Dresden china; another winter he studied the manufacture of silk, and traced it from the cocoon to the completed tapestry; one month he investigated plows, from the forked stick drawn by a bullock to many plowshares drawn by steam. One of the most alert authors and public men of England finds his recreation in the study of painting and the fine arts. One year he took the early paintings of one of the Italian masters and another of one of the later French school. On his free afternoon each week, when he goes out for exercise, he visits the old curio shops of London.

FROM A SERMON ON NATURE AND HAPPINESS.

Psa. 72: 19.

VOICE AND NATURE. (358)

We never understand the full richness of a song, a poem, or a landscape until it is interpreted unto us by one whose special gift lies in that direction. We never understand the full power of the intellect until we study its nature and functions as portrayed in Shakespeare's pages. We never understand the power of pathos with the full mystery of tears until we read the plowboy's hymn to "Mary in Heaven." Music is a magician having skill to inspire, to cheer and bless; but we never know what hidden magic there is in music until we have heard

the "Parsifal" again and again. Because every department of God's universe has its special prophet, we never understand the kingdom of Nature until we listen to its message as given unto us through its special voice.

SCIENCE AND GOD. (359)

Sostratus, the Egyptian architect, was commanded to carve the name of the king upon the pyramid he was building. Fulfilling the royal decree, the architect first carved his own name deep into the granite, and then filled it in with plaster and engraved thereon the name of Ptolemy. When a century had passed away the plaster peeled off and took with it the name of the king, but left the name of Sostratus, the builder. Thus for a time physical science has sought to hide the name of God under stucco, but now has come a new science, with a power to peel off the weaker thinking. As never before, Nature is causing the name of the Divine Architect to stand out before all eyes. He who can behold a harvest scene without a thought of the goodness of God, must be more stolid and stupid than that plowman of whom the poet said, "the yellow primrose by the river's brim, a yellow primrose was to him and it was nothing more."

GOD AND CHANCE. (360)

Thomas Starr King once said that the trailing arbutus represented so nice an index of the adjustment of the forces of the universe that one might believe, looking at it exclusively, that the whole solar system was built by the Almighty as a factory to turn out the violets that embroider the hill-sides.

Similarly, the date harvests of Syria, upon which the life and happiness of millions depend, are intrusted to the fidelity of trade winds, sweeping the quickening seed dust from date groves a full hundred miles away. In like manner the fig tree of Smyrna, the silk plants of the far East, the lily of the Arctic regions, whose bulbs keep the Eskimos, all depend upon the fidelity of bees and beetles. The superficial mind and ignorant may see here only chance and the working of physical laws, but for those of real insight every bush turns with the presence of God.

KILLING NO RECREATION. (361)

Overworked and weary, men often need a vacation. When the day of release from toil comes, men sometimes exclaim: "I am very tired. If I could only go to the forest and murder a fawn or cut the throat of a moose, or kill some bird, it would rest me." But there are no vines that, when overworked try to rest themselves by twisting nooses and choking to death the little child that comes to pluck the cluster.

GOD AND NATURE. (362)

Little wonder then that the book of Nature, all illuminated, overwhelmed Ruskin and Wordsworth. This thought, "It was all done for me," filled heart with joy and the eyes with tears. So when Bryant saw a wild fowl going singing homeward through the pathless air, or saw the white snows on the tops of the mountains like altars of worship lifted up before the unseen God, little wonder that he felt that every event and every object in nature rightly interpreted was a kind of letter filled with the lore of love from the hand of an infinite God. And since every day and every night brings a thousand new messages from this unseen Friend, it is strange that any man can ever know loneliness, gloom or depression. In the time of the French Revolution, certain families, once rich and great, became poor. These families kept, however, a few remnants of ancient grandeur in the form of a piece of rare lace, or a string of pearls, or a piece of bronze. Our earth, however, does not offer now and then a flower or a cloud—heirlooms of a lost Eden and perished abundance. God hath lavished the beautiful upon man without stint, giving His treasures with a flood, and promising in the life to come

new forms of beauty. Therefore, Job exclaimed: "If what we see here in land and sea and sky are the whisperings of His loveliness, the full thunder and might of His beauty, who can understand?"

UNSELFISHNESS. (363)

Beneath the roughest shard and shell there lies a hidden spark of good. The germ of a Sidney Carton is in every man who has grown bitter, hard and cynical. Charles Dickens' hero was doomed to see the woman whom he loved become the joy of another's home. Later he was grievously tempted when that husband was sent to a prison cell, and on the morrow would front a headman's ax. This man, known for his selfishness, in his hour of temptation remembered Him who saved others, but Himself He would not save; and struggling against his passions, and breathing his prayer for help, he won his victory. Smuggling himself into a prisoner's cell, he put on the deathrobe of his rival, sent the very man who had won the woman's love forth into the arms of that love to long life and joy, while he turned his face to the guillotine.

LESSONS FROM "THE LIFE OF THE BEE."

By MAURICE MAETERLINCK.

Published by Dodd, Mead & Company, New York.

[CONTINUED FROM THE OCTOBER CURRENT ANECDOTES.]

One of the most charming of nature books is the above. The author almost wins the decision of the reader, that the bee is more intelligent than man. He certainly makes heroic the little honey gatherer as one which is not daunted by any discouragement, nor is staggered by any sacrifice. The author does not write from hearsay, but from observation. After reading the book one is tempted to change the proverb to: "Go to the bee thou sluggard" and add "thou discouraged or selfish one."

SELF-SACRIFICE. (364)

I, in common with all amateur bee-keepers, have more than once had impregnated queens sent me from Italy; for the Italian species is more prolific, stronger, more active, and gentler than our own. It is the custom to forward them in small, perforated boxes. In these some food is placed, and the queen enclosed, together with a certain number of workers, selected as far as possible from among the oldest bees in the hive. (The age of the bee can be readily told by its body, which gradually becomes more polished, thinner, and almost bald; and more particularly by the wings, which hard work uses and tears.) It is their mission to feed the queen during the journey, to tend her and guard her. I would frequently find, when the box arrived, that nearly every one of the workers was dead. On one occasion, indeed, they had all perished of hunger; but

in this instance as in all others the queen was alive, unharmed, and full of vigor; and the last of her companions had probably passed away in the act of presenting the last drop of honey she held in her sac to the queen, who was symbol of a life more precious, more vast, than her own.

LOYALTY TO DUTY. (365)

The day of swarming this is all changed. A certain number of workers, it is true, will peacefully go to the fields, as though nothing were happening; will come back, clean the hive, attend to the brood-cells, and hold altogether aloof from the general ecstasy. These are the ones that will not accompany the queen; they will remain to guard the old home, feed the nine or ten thousand eggs, the eighteen thousand larvæ, the thirty-six thousand nymphs and seven or eight royal princesses, that today shall all be abandoned. Why they have been singled out for this austere duty, by what law, or by whom, it is not in our power to divine. To this mission of theirs they remain inflexibly, tranquilly faithful; and though I have many times tried the experiment of sprinkling a coloring matter over one of these resigned Cinderellas, that are moreover easily to be distinguished in the midst of the rejoicing crowds by their serious and somewhat ponderous gait, it is rarely indeed that I have found one of them in the delirious throng of the swarm.

NO BACK-SLIDING BEES. (366)

They are not without prescience, therefore, of what is to befall them on this the most dangerous day of all their existence. Absorbed by the cares, the prodigious perils of this mighty adventure, they will have no time now to visit the gardens and meadows; and tomorrow, and after tomorrow, it may happen that rain may fall, or there may be wind; that their wings may be frozen or the flowers refuse to open. Famine and death would await them were it not for this foresight of theirs. None would come to their help, nor would they seek help of any. For one city knows not the other, and assistance never is given. And even though the bee-keeper deposit the hive, in which he has gathered the old queen and her attendant cluster of bees, by the side of the abode they have but this moment quitted, they would seem, be the disaster never so great that shall now have befallen them, to have wholly forgotten the peace and the happy activity that once they had known there, the abundant wealth and the safety that had then been their portion; and all, one by one, and down to the last of them, will perish of hunger and cold around their unfortunate queen rather than return to the home of their birth, whose sweet odor of plenty, the fragrance, indeed, of their own past assiduous labor, reaches them even in their distress.

Then those saved from sin should determine that they will die rather than return to the old life.

WASHINGTON'S BIRTHDAY.

SWEARING. (368)

General Washington, it is said, once uttered an oath, and his example is presented as an excuse for the profanity of other men. But with the statement General Washington's opinion of swearing should always be joined. He said: "This is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

A HERO WHO LOVED PEACE. (369)

Mr. James Parton, in the New York *Ledger*, says that Washington was neither by "bringing up" nor by disposition a "fighting man."

As to his mother, she seems to have cared nothing for glory. When she heard of her son's exploits in the early part of the Revolution, she is reported to have said,—

"Ah, dear me! this fighting and killing is a sad thing. I wish George would come home and look after his plantation."

In all the multifarious writings of George Washington, which fill sixteen large volumes, there can only be found one expression indicating that he possessed the martial spirit, as it is called, or a love of war for its own sake, and that expression he probably never used. It was reported of him that in his first Indian campaign he said that the whistling of the bullets was music in his ears. But being asked late in life whether he had ever used such an expression, his reply was, that *if* he had said so, it must have been when he was very young.

THE PRICE OF THE GENERAL GOOD.

(367)

The aim of nature is manifestly the improvement of the race; but no less manifest is her inability, or refusal, to obtain such improvement except at the cost of the liberty, the rights, and the happiness of the individual. In proportion as a society organizes itself, and rises in the scale, so does a shrinkage enter the private life of each one of its members. Where there is progress, it is the result only of a more and more complete sacrifice of the individual to the general interest. Each one is compelled, first of all, to renounce his vices, which are acts of independence. For instance, at the last stage but one of apianian civilization, we find the humble bees, which are like our cannibals. The adult workers are incessantly hovering around the eggs, which they seek to devour, and the mother has to display the utmost stubbornness in their defence. Then having freed himself from his most dangerous vices, each individual has to acquire a certain number of more and more painful virtues. Among the humble-bees, for instance, the workers do not dream of renouncing love, whereas our domestic bee lives in a state of perpetual chastity. And indeed we soon shall show how much more she has to abandon, in exchange for the comfort and security of the hive, for its architectural, economic, and political perfection.

WASHINGTON'S APPOINTMENTS. (370)

President Washington entertained notions about appointments to office which in these days would be thought Quixotic. He accepted the presidency with the purpose not to be "swayed in the disposal of places by motives arising from the ties of friendship and blood." There were hundreds of competitors for every office of any importance, among whom were friends; but Washington acted with sole reference to the public good. A friend and a political opponent applied for the same office, and Washington gave it to the latter. He thus explains the act:

My friend I receive with cordial welcome. He is welcome to my house and welcome to my heart; but with all his good qualities, he is not a man of business. His opponent, with all his politics so hostile to me, ~~is~~ a man of business. My private feelings have nothing to do in the case. I am not George Washington, but President of the United States. As George Washington, I would do this man any kindness in my power. As President of the United States, I can do nothing.

A GENTLEMAN'S REBUKE. (371)

Gen. Washington was dignified in manner and speech. He exacted appropriate consideration for himself and his position; but he exhibited a trait rare among men of high station—he was always considerate towards his as-

sociates. An anecdote illustrates this high-bred courtesy, and also his tender sympathy.

Stopping one day during the war at a house in New Jersey, he found there a wounded officer. The man was confined to his bed, and was so feeble that the least noise agitated him. Washington spoke in such a low tone, and while at dinner was so quiet, as to influence his officers to a similar consideration for the wounded man.

When he had dined he left the room, and the officers unrestrained by his presence, forgot in their hilarity the poor sufferer. Suddenly the door opened quietly, and Washington entered on tip-toe, walked to the mantel, took a book, and without uttering a word, quietly retired.

The delicate suggestion, too courteous for a hint, was not lost. It was followed by a considerate quietness.—*Youth's Companion*.

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A SWORD INTO A PRUNING HOOK.

A sword which once belonged to General Washington, is owned by Dr. Spottswood, of Mobile, Alabama. The sword was converted into a pruning-knife by General Washington, who filed one edge of it into a saw. It was given to the grandfather of Dr. Spottswood, General Alexander Spottswood, of Spottsylvania Court House, Virginia, by General Washington himself, on the occasion of the visit made by General Spottswood to the "Father of His Country," at Mount Vernon, in 1798, one year before the death of General Washington. How fitting it was that the founder of our Republic should, by his own significant act, set the example of converting the weapons of war into the implements of peaceful husbandry, and thus lead the way to the actual fulfillment of that wonderful prophecy.

LINCOLN'S BIRTHDAY.

HE WOULDN'T LIE. (373)

All clients knew that, with "Old Abe" as their lawyer, they would win their case—if it was fair; if not, that it was a waste of time to take it to him. After listening some time one day to a would-be client's statement, with his eyes on the ceiling, he swung suddenly round in his chair and exclaimed:

"Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to win this case for you. I couldn't do it. All the time while standing talking to that jury, I'd be thinking, 'Lincoln, you're a liar,' and I believe I should forget myself and say it out loud."

LINCOLN'S SMILE. (374)

President Lincoln, having been often and severely arraigned in the *Tribune* for what Mr. Greeley considered his slowness in prosecuting the war, had said, "If he [Greeley] objects to my policy, I shall be glad to have him state to me his views, frankly and fully. I shall adopt his if I can. If I cannot, I will at least tell him why. He and I should stand together."

"If I were to go," said Greeley, when the

words were repeated to him, "he would simply twist me around his finger, as he always does."

"Lincoln's smile would wilt me in half a minute," he said on another occasion, when again urged to see the President and have a talk with him. "He is a wonderful man—wonderful! I never can harbor a thought against him, except when I keep away from him."

"Lincoln's power was marvellous over those who came into close contact with him," remarked the great editor on a third occasion. He had suggested that a certain prominent statesman might be induced to stand as a candidate against the President and prevent his re-election. "He would not be a candidate," replied a friend. "He shares in the opinion of those who believe that God's hand is in the war, and that Lincoln is His selected leader. Nothing would induce him to act against Lincoln."

LINCOLN'S STORY. (375)

In the gloomiest period of the war, he had a call from a large delegation of bank presidents. In the talk after business was settled, one of the bankers asked Mr. Lincoln if his confidence in the permanency of the Union was not beginning to be shaken—whereupon, says Walt Whitman, the homely President told a little story.

"When I was a young man in Illinois," said he, "I boarded for a time with a deacon of the Presbyterian church. One night I was roused from my sleep by a rap at the door, and I heard the deacon's voice exclaiming, 'Arise, Abraham! the day of judgment has come!'

"I sprang from my bed and rushed to the window, and saw the stars falling in great showers; but looking back of them in the heavens I saw the grand old constellations, with which I was so well acquainted, fixed and true in their places.

"Gentlemen, the world did not come to an end then, nor will the Union now."

TEMPERATE. (376)

Lincoln was a total abstainer from all liquors. When the committee to notify him of his nomination was expected in Springfield, some of Lincoln's friends offered to send some good whisky up to his house.

"Gentlemen," said Mr. Lincoln, "I thank you for your kind intentions, but must respectfully decline your offer. I have no liquors in my house, and have never been in the habit of entertaining my friends in that way. I cannot permit my friends to do for me what I will not myself do. I shall provide cold water—nothing else."

Colonel John Hay, one of his secretaries and biographers, says: "Mr. Lincoln was a man of extremely temperate habits. He made no use of either whisky or tobacco during all the years I knew him."

In his devotion to temperance, as in everything else, Lincoln practiced the same stanch adherence to principle which he preached in the closing words of the famous Cooper Institute speech. "Let us have faith," he said, "that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it."

THE REAL ST. VALENTINE. (377)

St. Valentine was a veritable man, a priest and martyr of Rome, during the latter part of the third century. The legend concerning his death is thus given in the Aurea Legendea. He was summoned before the emperor Claudius II., who was called Gothicus from his victory over the Goths. The emperor demanded why he had departed from the worship of the ancient divinities. Valentine replied, "If thou hadst knowledge of the grace of Jesus Christ, thou wouldst deny the idols and worship the very God." The emperor was at first impressed by Valentine's boldness and earnestness, but finally delivered him to Asterius, the provost of the city, to be kept in prison. When put in the prison he prayed, "Lord Jesus Christ, which art the light, illumine this house in such wise that they that dwell therein may know Thee to be the very God." The provost overheard him and said, "Thou sayest that thy God is light. If He make my blind daughter to see, I will believe in Him." Through the prayers of Valentine the daughter of Asterius received her sight, and he and all his house became Christians. But finally by the orders of the emperor Valentine was beaten with clubs and then beheaded upon the Flaminian Way, a road leading to Rome. This was upon February 14, 270.

There were two other Valentines who were canonized by the Roman church. One was an Italian bishop and martyr, the other a Bavarian bishop of first half of the fifth century, known as the first bishop of Passau.

TO MAKE A DULL MONTH INTERESTING.

A perusal will save you from 50c to \$1.50. February is always dull in the book business, and to keep all departments busy I am going to make some interesting offers.

All orders for Pulpit Power, Volume I or II, and for the Homiletic Year, received during February, will be filled with the half morocco bindings at the price of the cloth binding.

All the sermon volumes published last year, together will not equal the value of Pulpit Power, Volume I, or the 100 Best Sermons. See page 260.

Dr. Banks' new book, "Great Archers and their Weapons," was published at \$1.75, but will be sent to you postpaid for \$1.50.

"Hidden Wells of Comfort"—this is Dr. Banks' best book of sermons. It also contains almost twice as many as any of his other sermon volumes. This is out in a new edition, and orders during February for this will have added Dr. Banks' "Chats with Young Christians."

And this reminds me that you couldn't give the converts from your special meetings anything better than "Chats with Young Christians." Regular price, 30c; but \$1.50 for 12, if used for the purpose mentioned.

Orders for Robinson's Annotations on Popular Hymns, the equal if not superior to Duffield's work, which via is dedicated to Robinson. Orders for Annotations will receive a copy of Melodies of Salvation.

BARGAIN COUNTER.

Good only for the month of February.

- Missionary Annals of the 19th Century**—Leonard. More missionary information in attractive form than any other volume\$1.50
- Favorite Texts of Famous People**—Barton. This will give you more information about Bible texts than any other 1.50
- Science and Religion**, by Calderwood. Good solid reading that will make you think; not good for those who do not think 1.75
- Gray's Synthetic Bible Studies**. Gives a bird's eye view of the Bible. Fine for prayer-meeting or as lessons for pastor's adult class in Sunday school.... 1.50
- Any three of these will be sent during February for** 3.00
- Which means that you get three books for the price of two.

ANOTHER BARGAIN COUNTER.

Good only for the month of February.

- Studies in the Teachings of Jesus**, by Dean Bosworth. Another book for prayer-meeting or Bible teaching; gives you teachings of Christ from a new angle; will hold the thoughtful...\$1.00
- Art of Illustration** by Charles H. Spurgeon. Enough said..... 1.00
- Funeral Manual**, bound in black morocco; a great help to any pastor in this the most trying of his duties.... 1.00
- Any three of these for** 2.00
- Seed Basket, 60c; and Tool Basket**... .60
- These books are in their thirtieth thousand. If you can't afford the Homiletic Year at \$1.75 you can get nothing better than this.
- Quiet Talks on Power**, by S. D. Gordon. Nine of these talks, including the two on prayer; either bound in cloth or the nine in pamphlet form in a case; nine dainty gifts..... .65
- Any three of these for** 1.00

You will remember the announcement of our semi-interleaved Bible that would fit the pocket. Dr. G. B. F. Hallock, author of "Journeying in the land where Jesus lived," took one to Palestine with him and said of it, "I could want nothing better."

Dr. Banks said: "Just what I have been looking for. If I could have had one ten years ago it would now be worth \$1,000 to me."

Well, we have sold hundreds of them at \$6.50, but \$5.00, accompanied with this clipping during February, will bring you one.

Here is your opportunity. Sincerely,

F. M. BARTON,
706-717 Caxton Bldg., Cleveland, O.

P. S.—And every order will have a 1904 vest pocket diary added—as long as they last.

And please bear in mind, these books in each case are worth the published price. I publish nothing that is not of especial value to preachers. I sell to preachers exclusively.

THREE FREE TICKETS TO PALESTINE ON COOK'S 70-DAY 1905 CRUISE.

A year from this month three of our subscribers will start on a cruise that will be for a preacher, or any one in fact, as delightful as could well be planned. The three will have in their pockets passage tickets for the entire journey of 70 days, which includes all ordinary expenses of the entire journey. So that one could go without a cent in his pocket.

The value of these passage tickets are \$350 each, and as the number of passengers was limited, many paid \$400 and \$500 for the same thing which we are going to give free.

Only about 35 men have entered the contest and less than a half dozen are showing much vigor, and none of them have so many votes but that you may overtake them if you are in earnest and really want to go.

It seems now that the successful three will have about 75 to 100 votes each.

We wish to send men on this trip who would not otherwise be able to go.

A year's subscription to Current Anecdotes entitles any one to a vote. Subscribers must be ministers—and you are doing a favor to any minister to whom you may introduce this, the most helpful preacher's magazine published.

One contestant induced a leading minister to subscribe and a few months later he ordered all the back numbers obtainable.

There is not one of our readers but can with energy and determination do enough work to secure one of these passages.

So far as we can learn no magazine ever offered more than one such expensive trip—and we offer three. You may go even if you are only third best, and if your votes exceed 50 we will pay you a commission that will recompense you for your trouble in case you do not secure one of the passages.

Is it beneath your dignity to enter this contest? The editor of Current Anecdotes was not so dignified but that he secured an automobile last year on exactly the same kind of a proposition.

Here is your opportunity to go to Palestine free of charge, and it may be the only one you will ever have.

Don't lament the fact that you cannot afford to go—or when it is announced, say: If I had understood I might easily have secured the number of votes necessary.

Yours for a trip to Palestine,

F. M. BARTON.

P. S.—You may have more money than time, and we would be glad to furnish you one of these \$350 passages on this cruise for cash, and we can save you money and secure the choice of staterooms.

CONDENSED ITINERARY OF THE 1903 CRUISE.

Leave New York Feb. 4, 1903	Arrive	Depart
New York		Feb. 4
Funchal, Madeira	Feb. 12	Feb. 13
Gibraltar	Feb. 15	Feb. 16
Algiers	Feb. 18	Feb. 19
Valetta, Malta	Feb. 21	Feb. 21
Piraeus, for Athens	Feb. 23	Feb. 24
Constantinople	Feb. 25	Feb. 28
Smyrna, for Ephesus	Mar. 1	Mar. 1
Beyrout	Mar. 3	Mar. 3
Haifa	Mar. 4	Mar. 4
Jaffa	Mar. 4	Mar. 4
Beyrout	Mar. 5	Mar. 8
Haifa	Mar. 8	Mar. 9
Jaffa	Mar. 9	Mar. 9
Alexandria	Mar. 10	Mar. 14
Jaffa	Mar. 15	Mar. 16
Alexandria	Mar. 17	Mar. 22
Naples	Mar. 25	Mar. 30
Villefranche (Nice)	April 1 or April 2	April 2 or April 3
New York	April 14 or April 15	

The 1905 cruise will be practically the same thing.

Our travelers will want to spend the entire twelve days in Palestine in preference to spending twelve days in Egypt.

ACT AT ONCE.

You now have until Jan. 1, 1905, to work. Voting coupons will be furnished you free of charge. Put your name on them and send them out to distant friends.

Then, in addition, ask every minister you see to subscribe and forward his subscription yourself.

For Goodness Sake

WHEATLET

People keep right on eating
WHEATLET, the uniring breakfast
food; no chromos, no spoons, no dinner sets, no
contests are necessary to sell

WHEATLET.

It's the pure, unadulterated goodness of the World's Choicest Wheat, and is as good today as it was years ago and will be tomorrow. The high quality of WHEATLET tells in the taste, though you pay as much for inferior cereals.

For baby's wardrobe, handsome Perfumed Amulet sent with our compliments to all who write for U. S. Gov. Cereal Analysis, showing superiority of WHEATLET.

The Franklin Mills Company,
"All the Wheat that's Fit to Eat."
737 Franklin Square, LOCKPORT, N. Y.



A COMPOSITE STORY OF FAMOUS EDITORS AND AUTHORS.

A story about a set of books that will give you more biblical information and more practical sermon material of a high grade than any other work in your library. In fact the work is the condensation of the very best biblical and theological libraries of the United States and England.

The Interior, Chicago, says: "The variety of material introduced into it is so varied and large that the word encyclopedia alone is adequate to describe it. It is a work designed to fill a large place among helps to the study of the Bible.

The New York Observer: "The volumes will prove useful to those who desire a plain and practical rather than a simply erudite and scholarly commentary on the Scriptures."

The original of this work (which has been selling steadily for 33 years, so that only one or two other commentaries have equaled its sale) was first published. Charles Spurgeon said: "Buy the work at once. It is surpassingly useful, sententious and sensible." Now the work has been brought up to date, George M. Adams having added a large store of comment, exposition and sermon observation from many sources, making the set of five volumes truly a "multum in parvo" of sacred literature.

Ram's Horn, Chicago: "Every one of the 4,500 pages in the five large volumes are packed with pertinent information."

William Evans, associate director Moody Bible Institute: "After some weeks of careful use and examination, I am led to say that the work is exceedingly helpful, comprehensive, interesting and exegetically useful. I know of no other work of its kind that is more—if as useful and helpful—to the student of the Scriptures.

"I recommend it to those who are seeking a concise commentary and exposition of the word of God."

The Outlook: "In many respects they are valuable. Their textual commentary is good. They abound in illustrative anecdotes. They are rich in quotations from scholars and preachers. To preachers they offer a homiletic treasury, an abundance of 'sermon-stuff.' Large and praiseworthy labor has been expended in their preparation. Viewed in relation to the ethical and critical standards of the present time they fall short."

P. S. Henson, D. D., Tremont Temple Baptist Church, Boston, Mass.: "I have had the Biblical Encyclopedia only a little while, but find myself consulting it very frequently and always with profit. It is packed with good things like 'apples of gold in baskets of silver.' The illustrations, in which it abounds, are especially fresh and forceful."

Chaplain C. C. McCabe, Bishop Methodist Episcopal Church: "The Biblical Encyclopedia is a mine of wealth added to my library. I shall use them in preparing my speeches and sermons, and I can commend them to ministers everywhere as most valuable to those who have to prepare for public addresses."

Epworth Herald: "The Biblical Encyclopedia contains a surprising variety and extent of material. The basis of the work was James Compers Gray's Biblical Museum. To this George M. Adams has recently added large wealth of comment, exposition and sermons published since then."

Herald and Presbyterian: "Excellent adapted to those who wish to make use of the Holy Scriptures for practical, spiritual purposes."

W. F. Mallalieu, Bishop Methodist Episcopal Church: "So far as I have examined it I approve the method, spirit and matter. It shows a vast amount of patient, painstaking, and competent scholarship."

Russell H. Conwell, The Baptist Temple, Philadelphia: "An especially useful encyclopedia, exceedingly practical in its form, and evidently edited and compiled by one who knows the present needs of the ministry and the biblical student."

R. F. Coyle, Moderator Pres. Genl. Assembly: "Of great practical value."

A. C. Hopkins, Moderator of the General Assembly, Pres. Church in the U. S.: "The books contain much that is very useful, and they are very helpful to a busy minister."

R. S. MacArthur, Calvary Baptist Church, New York: "A judicious study of these volumes will be extremely helpful to preachers and all students of the word of God. Their general circulation will greatly contribute to an intelligent knowledge of the Scriptures."

MORAL TO THE STORY.

You are not doing the best you are capable of doing in the pulpit and in the prayer-meeting until you own this reference work—which to a large extent takes the place of all others.

A FEW REMARKS FROM SOME WHO HAVE HEEDED THE MORAL.

Rev. Harvey Glen Pearce, Bay City, Mich.: "For textual exposition and illustration it is the finest I have ever used or seen. It ought to have a large sale."

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Rev. D. B. Kessinger, United Brethren Church: "After thorough examination I find it to be all that was claimed—multum in parvo."

Rev. N. R. Curtis, Congregational Church, Challis, Idaho: "Splendid. I am proud of it."

Rev. J. R. Austin, Laurens, N. Y.: "To say I am well pleased with the work is only putting it mildly."

ONLY ONE SET TO EVERY TWELVE READERS REMAIN.

Are you going to be the fortunate one? How to act—at once. A payment of \$3.00 will bring these five volumes to you express paid, and then you pay \$3 per month for four months more, \$15 in all, and you will add to your library a work that will be worth each year many times what it cost you.

I know you will thank me for placing this story before you.

P. S.—Paying the express is a special offer which we do not agree to continue after February.

F. M. BARTON,

707-709 Caxton Bldg., Cleveland, O.

HOMILETIC DEPARTMENT.

GIST OF RECENT SERMONS BY GREAT PREACHERS.

Prepared by G. B. F. HALLOCK, D. D., Author of "The Homiletic Year."

✓ THE NERVE OF RELIGIOUS SENSATION.

Text:—The spirit of man is the candle of the Lord.—Prov. 20:27. ✓

Burning it may be, or may not be; but it is candle. Able to shine; constructed to shine; but not a light until it has been lighted—the candle of the Lord. All that Solomon, therefore, says here of man's spirit is that it is part of us, and able to produce flame when it has been touched with flame: simply a candle. It is a special capacity we have for feeling, appreciating, and responding to divine things—the candle of the Lord. It is the point in us where the divine reaches and touches us, and affects us; the window in us that looks toward the quarter whence heavenly suggestions and communications flow down to us.

I. Man is a bundle of adaptations. We stand, by birth, in relationship with all kinds of things. Everything outside has a little office in us where it transacts its own special line of business, a visual lobby, where light makes up its accounts; an aural, where sound conducts its negotiations; a logical, where reasons, arguments, etc., get accommodated; a moral, where motives and behaviors are received and sorted; and close by the side of that, an inner cabinet where more distant communications and dispatches can be taken in, noted, and filed, called by us generally the religious sense, by Solomon the spirit of man which is the candle of the Lord.

This, then, familiarizes us with the practical thought that the religious sense forms part of each man's original outfit. And it is this religious sense that affords to the religious teacher something to which he can address his appeal. It gives the teacher and the preacher something with which to start. It obviates all necessity for apologizing, when we confront a congregation and discuss before it religious themes, and make allusion to God, soul and immortality. Speaker and hearer come into quick relation. There is not one of us but has in his nature a chord that is set vibrating when such matters are touched.

Even atheists, if there are such beings, would have no permanent interest in the discussion or denial of a God that in no-wise answered to some inner sense of their own. It never occurs to us to kick consecutively at nothing—that is to say, if we are convinced that it is nothing.

And then the facility with which children can be approached in religious matters, even the younger ones, shows that religion is a matter of instinct, before it is a matter of education. It is possible that you have not reflected, all of you, on the incalculable difficulty you would encounter in giving a child religious instruction, were there not already in the child the religious bent before the religious instruction began.

This, too, grounds our faith in missionary work, and accounts for the large results which missionary devotion and enterprise have achieved in all ages and latitudes. The missionary never finds himself obliged to lay foundations. Man, as such Jew or Gentile, Greek or barbarian, has religious foundations already in him. Wherever missionaries have gone it is found that an entering wedge in the shape of a religious consciousness has already been struck by nature into the solid ledge of human depravity.

II. Now, this unborn religious sense is an easy argument for the existence of God. We have called this sense a window of the soul; and a window exists for the sake of something outside to which it may give admission. Things exist in couplets; one member of the couplet implies the other. You see a fence-post with a rail-hole in it, and immediately think of the rail. Thought flashes across from one to the other involuntarily. If you study the eye, with all its delicate arrangement of lenses, you are at once put upon thinking of the light with which it stands in such exquisite relations, and you feel sure there would have been no such eye had there been no light of which it was to serve as the organ. So of our intellectual faculties; under certain conditions they give us conclusions that we call truthful. We reason from the faculty upward, and conclude that there is such a thing as truth quite independent of the faculty, and to which the faculty stands in constituted relation. Now, all the ground we have for supposing there is such a thing as truth is what we get from the faculty, and the confidence we have in it. So of the right; we each of us believe that there is such a thing as the right, separate and apart from anything in the way of education or convention, but the only grounds of this assurance are what is given us in our own conscience.

Our assurance, in each of these instances, has been the confidence we have in ourselves, the conviction that, structurally, human nature is not a lie. Now it remains to ask why exception is taken in the case of the religious sense? We trust the aesthetic and the moral and the intellectual: we credit the eye, the ear, the nose—everything but just this; why not this? Why not just as confidently argue the divine from the religious sense as the beautiful from the aesthetic sense? Human nature is one. If it is faithless at one point, you have no guarantee that it is not a liar at every other point. If it is not to be relied upon in its testimony as to divine things, the ground is all taken away from underneath the confidence with which you regard its testimony as to things moral, aesthetic, and scientific. Your assurance of beauty, truth, and even of a sun in the sky, depends upon precisely that same confidence in the structural truthfulness of your own constitution

that your assurance of a God does. There is the same opportunity for agnosticism to slip in between your eye and the sun as there is between your spirit and the Son of righteousness.

III. And now let me say as a concluding thought, that the possession of this religious instinct puts us upon the track of a very simple and practical duty. It is true the possession of that instinct does not make us holy, but whether we become holy or not will depend mostly upon how we treat that instinct, and upon whether we repress and smother it or give it free chance of unfolding.

Now, there are two things that, under the circumstances, are to be demanded; the first demand is upon the preacher, that he keep the religious sense of the unconverted ones among his hearers steadily in view. The other demand, and a very proper one, I am sure you will allow, is upon the unconverted hearer himself; that he hold himself, quietly, steadily and yieldingly, under all those influences that seem adapted to expand that germ of religious consciousness that is in him.

Dear friend, the application is simple. You have not to find God or His truth; let Him and His truth find you. Let the Holy Spirit tap at the string in your heart that is waiting to vibrate. Quietly and patiently hold your spirit beneath the truth, and let it be touched and played upon. Never shake off the impression that earnest preaching, prayer and song form within you, but let it go on and strengthen and deepen, and have its entire way with you, and work its whole effect; and your heart will assuredly grow large within you, and you will certainly find this holy Word of God breaking up into scenes more moving and pathetic than any Flemish canvas can yield, and springing forth into song more laden with pressure and appeal than any Messianic Oratorio—Rev. Chas. H. Parkhurst, D. D.

CHRISTIAN REPOSE. ✓

Text:—Mark 4:26-29. "The Kingdom of God is as if a man should cast seed into the ground; and should sleep, and rise, night and day," etc.

This is the Don't Worry parable of the advancing kingdom of Jehovah in this world. It is the only parable peculiar to the gospel by St. Mark, and its only novelty is this picture of the farmer sleeping amid his growing crops. It gives an emphasis to something inseparable from the best advancement of God's kingdom in the world, and that something is Repose.

I say repose, for clearly this recumbent farmer is not there to teach us carelessness. When a man or church adopts the theory that the Almighty is responsible and that he will look after things, whatever men may do, it amounts to criminal disloyalty. On the other hand, it will not do to believe that this man was afflicted with self-complacency. There is no doubt that he had performed a task with faithfulness. He had sown his seed. He had sharpened his sickle. There is no presumption in this sleep, as if

to say, I have done it all. The evident explanation of this sleeper is Confidence, not in what he had done but in what God would do. It is the calm repose of a man who has done his best and trusts to the mighty hidden forces which God controls to do the rest.

I. I remarked that this recumbent figure gives a threefold admonition to all these sowers of the seed, the teachers of the truth of God. And the first admonition is, don't worry about the mysterious ability of the seed called truth. This farmer was not a scientist, but he had faith. And there is the expression of it in his sleeping while the grain was growing. And this is the beautiful suggestion of the parable, that when his disciples have sown the seed, they should not haunt the night time with forebodings and misgivings, but sink into the calm repose of a confidence that God would handle all the growing mysteries, since he is author of all the mysteries of growth. Don't worry about the ability of God's word to grow in redemptive power wherever there is a rooting place.

II. And the sleeper there admonishes teachers not to worry about the fertility of that soil on which they sow the seed—the human heart. It is quite certain that there is thinness and fatness on all farms. Here is the meadow, with its black loam, and there the hilltop with its yellow, stony clay. With much caution this agriculturist goes here and there seeking the spot that will respond to clovers, and grains, and vegetables, and fruits, distributing his crops according to the nature of the ground. But the human heart is something different. It is like the Mississippi bottoms, where for hundreds of years corn has grown without the necessity of fertilizers, or like those margins of the Nile which have greened with crops of cereal for thousands of years, and will bring on their harvests for milleniums to come. The human heart is alluvial, exhaustless in fertility borne in by the rivers of time, the wild, rich fallowness of heredity. You can grow any kind of seed for the bare sowing on the soft glebe of human nature. Let no man think his time is wasted in the tillage of a human life. That man behind the bars discourages you, and you say, What is the use of teaching him. But let one river thief like Jerry Macauley forever discredit such unfaith. Don't worry about the ability of the human heart to assimilate the seed of truth. This is its native soil. The earth brings forth of itself, and there is the admonition given us by this sleeper on the farm. He is tranquil because he had faith in the good soil which he has given seed. And he says by his recumbent attitude, Don't worry about your field. Wherever there is a human heart, there is the potentiality of the kingdom of God.

III. And again, this reclining farmer admonishes the teacher not to worry about delays. This man owned a sickle, but he did not spend the first night after sowing the seed in sharpening it. He did not anxiously toy with its keen edge, or wave it in mimic reapings till the dawn appeared. And had

he gone out with the sunrise in expectations of beholding the fields white with grain he would have stood for many a person who becomes discouraged if he does not find a crop the morning after he has sown. This man went to bed and slept. He did not worry about that seed. He knew its law. He knew how it would tarry for awhile and then come forth a blade. It might not differ from any common blade of grass but he would not worry. After days the ear would come. After more days the full corn in the ear, and then immediately he would take down the sickle from the wall, and ply it with might and main. But all the time of this developing he was not worrying. Don't worry, he seems to say to the reformers who go out to cleanse society of its iniquities. Don't worry, says this farmer to the parent brooding in anxiety over his incorrigible child. Plant the pure seed in that young heart and then have spiritual repose. Trust the summer, the chemistry, the dews and sunshine, the mysterious, unfailing providence of God.

Happy he who learns the lesson of this sleeping husbandman. The strong man is he who can wait through the period of darknesses, through the tedium of delays. The strength of a man is not altogether displayed in his activities, his resources, his ingenuities. The ability to wait through the interval from seed to sickle, wait with spirit of optimism, this is the highest strength. And such a man is a blessing to his times. He, like this farmer, does his best, and then is tranquil, confident that God will not be wanting. It is a great thing to be an optimist. It fills the scene with courage. It wins the smile of heaven. It fulfills that humble duty, which may, perchance, be the most exalted duty of life—the duty urged in the impassioned cry, "Wait, I say, on the Lord."—Rev. Caspar Wistar Hiatt, D. D., Cleveland, Ohio.

✓ PIVOT BATTLES IN LIFE.

Text:—"And there was no day like that before it or after it; that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."—Joshua 10: 14.

With these words conclude the narrative of that decisive battle which gave Canaan into the hands of the children of Israel. There were other conflicts, indeed, before this battle. There were several after it—fierce conflicts and furious. But on this battle of Gibeon the whole campaign turned as on a pivot.

And so the civil and martial history of the world has turned on a few decisive battles. On the field of Marathon, for example, Greece was saved from the heel of Persian despotism. On the field of Arbela Alexander conquered the Oriental world. The question whether Britons or Frenchmen should rule France was determined when Joan of Arc, in her snow-white armor, rode her coal-black steed up the heights of Orleans. The battle of Marengo placed the iron crown on Napoleon's brow; Waterloo swept it off, and sent the desolator to the

prison rock of St. Helena. Our Revolutionary war lasted through eight long weary years, but the whole war turned on the pivot of Saratoga.

Now every man is a miniature nation, and every human life has its one or more decisive battles. They are like Joshua's conflict at Gibeon.

I. And, at the outset, I would observe that every effective influential life is marked with sharp and severe struggles. There is but one way to avoid these, and that is to sacrifice living to bare existence. Such a thing is possible. I can show you human beings whose existence is as meaningless and monotonous as that of an oyster. But life is quite a different matter. And the loftier, the grander the life, the more eventful is it in conflicts.

II. In offering you now some practical suggestions for these moral warfare, let me remind you that your first conflicts will probably be with sensual temptations. It is not the fault but the trial of youth that its blood is warm, its impulses are ardent, and its physical appetites clamorous for gratification. So far as these appetites are natural you are not to blame for them. The sin does not lie in possessing them, but in indulging them. The appetite for strong drink when controlled is as harmless as a caged tiger. The danger comes from uncaging the monster. While young men have sensual appetites, and while thousands of abandoned people are incessantly inflaming those appetites by the most enticing and fascinating lures, there must be a warfare between the conscience and the passions. This is inevitable. But no temptation is an overmatch for a soul steel-clad in celestial armor and sentined by God's protecting Spirit.

What allurements could be stronger than those which Potiphar's wanton wife brought to bear upon the youthful Joseph? That was the decisive battle in Joseph's career. It was his pivot moment. Defeat then would have been swift destruction. It was easy to keep his integrity in a prison when he had already kept it in a palace.

As soon touch strychnine as that intoxicating glass. There is also but one certain way to avoid the gambler's infamy and ruin—don't touch a card. Stick to this resolution and the battle is won.

III. But there are other battles beside those with sensuality. The "world" is as dangerous an enemy as the flesh. By the "world" we mean the spirit of the world, the selfishness that cares not for God, the covetousness that worships mammon, the ambition that sacrifices everyone and everything on its own selfish altar, the godlessness that knows no Bible but a ledger, no heaven but a splendid mansion or a high office, no law but policy, and fears no hell but poverty or political defeat. I need not tell you that this spirit is most destructive to religion and most offensive to God.

How many a public man has had his whole career decided by his course in some trying emergency or on some one great question of right.

That was a hard struggle for Nathaniel Ripley Cobb, of Boston, when he decided to accumulate no more than fifty thousand dollars during his life, and to give all the surplus to the treasury of the Lord. But after the noble resolution was once taken, selfishness was a conquered lust in that man's breast forever. A few simple rules of moral war: 1. Never change your position in sight of an enemy. 2. Never place on guard a doubtful or a questionable principle. Your sentinel will be sure to betray you. 3. Never abandon the high ground of right for the lowlands of expediency. 4. Get your moral armor from God's word, and "put on the whole armor." An exposed spot in character may admit the fatal weapon of the foe. 5. But whether wounded by foes or deserted by friends, never surrender.

IV. But we are driven to our third and last head—the conflict between faith and unbelief. This is the most momentous of all the struggles in which your souls can be involved—faith, evangelic faith on the one side and unbelief on the other. By "unbelief" I refer to the heart's rejection of Jesus Christ. Here lies the real battle after all. The simple issue is, Shall Christ have possession of the soul or not? That is the conflict.

Make this critical hour the hour of your soul's salvation. And when, by the grace of God, you have done that, you may say of the day of your conversion, as was said of Joshua's victory at Gibeon, "There was no day like that before it or after it, that the Lord hearkened unto the voice of a man." Thanks be unto Him who giveth us the victory through our Lord Jesus Christ.—Rev. Theodore L. Cuyler, D. D.

THE NATURAL AND THE SPIRITUAL.

Isa. 50:10, 11.V

The illustration of the spiritual by the natural is a favorite method of Bible teaching. In the Old Testament are many references to the sea, the mountains, the hills and almost every object of nature. Our Saviour taught largely by like methods, and makes repeated references to the vineyard, the field, and scenes familiar to His hearers. Writers and teachers of other days have drawn innumerable lessons from the same great source. Let us study our text along the line of the natural and spiritual, and note some of the great lessons which may be learned.

I. The Divine source.—"The rain cometh down, and the snow from heaven" to the natural world, and in the spiritual it is "my word." Turning to the natural, the divine source may be viewed at every turn. The hills, the valleys, the forests, the streams, all proclaim His hand. We view the same hand in our gardens and fields. It is a great mistake then to leave God out of the reckoning when we till the soil and sow the seed. But for Him there would be no flowers, no crops, no fruitage of any kind.

So also is it in the spiritual. God is behind every noble thought, every true word,

every kind deed. Without Him there would be no reform, no philanthropy, no prayers. The sweetness of the home, the purity of life and nobility of character are all from Him. In our church life we may have organization, equipments, singing, preaching, but God must be behind all and in all. Oh, let us not forget the divine source. Without Him no fruitage, no harvest, no triumph.

II. The human agent.—The "sower" and "eater" may be fittingly applied to both the natural and the spiritual. In the natural world we see traces of the human agent on every side. The trees that skirt our streets speak of some hand that placed them there in the years gone by. The gardens and fields tell the same story. Everywhere there is man, unconscious of the fact it may be at times, yet a co-laborer with God.

Equally manifest is the human agent in the spiritual. But for man there would be no church bell throughout the whole land this Sunday morning. Not a song, not a prayer would ascend to God. Not a child would gather for Sunday-school, and not a soul for worship. There would be no evangelism and no missionary endeavor. May I say it with all reverence that the human agent is as much needed in his place as the divine source is in His.

III. Assured results.—"Maketh it bring forth and bud" is the lesson of the natural. "Shall not return to me void" is that of the spiritual. We need scarcely linger for conformation of the natural. The great harvests reaped, and the barns full to overflowing, tell the story. The harvest never fails.

With greater assurance can we speak of the spiritual where there are no contingencies of drought and frost. Every prayer of faith will bring its answer, every offering its returns, every service its reward. No parent in the home; no teacher with the class; no worker in the vineyard toils in vain. "He shall come again with rejoicing, bringing his sheaves with him."

IV. Multiplied results.—"Seed for the sower and bread for the eater" is yet another message of the natural. "Prosper" is the glad note of the spiritual. In the natural world seed was given to the soil, and from it was reaped not only seed for the sower, but bread for the eater. I saw a year ago a large field of beautiful grain, all the result of the sowing of a half-dozen seed, and their repeated crops. I have before me a calculation by some mathematician on the increased results from a single grain of wheat on the basis of fifty fold. It would be in twelve years enough to provide for the world's population for centuries to come.

This basis of increase in the natural may be larger than the facts will allow, but I believe it is none too large to illustrate the spiritual increase. The Sunday-school, the Y. M. C. A., missionary societies and various organizations, have grown from a few to numbers and influence which forbid all calculation. Every Christian mother touches a circle incomparably wider than her own home. No teacher's influence will be limited to the members of her own class, and no church today serves only its own mem-

bership and adherents. The circle widens and will ever widen, touching not only mankind in number, but in his every relationship in life.

V. A generous disposal.—“Returneth not thither.” This is the great universal song of the natural. Of course the rain and snow go back again in another form just as any good work redounds on the giver, but they were given not to be taken back again. Thus it is with all nature. The flowers bloom not for themselves, and the fruit ripens not for itself. Everywhere there is a free, unstinted bestowal of nature’s best and choicest gifts.

So should it be with the spiritual, and so I believe it is with the truly spiritual, but far short are our attainments of this standard. Young men are saying, I’ll wait until my body is old and infirm and broken, and when I have little more use for it I will give it to God. Young women everywhere are giving a like response. Christians are bringing their spent-out service and the dregs of their means. Oh, may we learn the lesson of nature—of the Christ, Himself, and give ourselves freely, gladly and without reserve to our God and Christ.—Rev. J. P. Gerrie, Toronto, Canada.

WHERE IS ZEBEDEE? ✓

“Then came to Him the mother of Zebedee’s children with her sons worshipping Him.”—Matthew 20:20. ✓

In reading a sermon a short time since from this text, by Newman Smyth, I was impressed with the new setting given to a subject which had frequently exercised my own mind. The query which he emphasized and developed in its bearing upon modern life was, where was Zebedee? Supposing him to have been alive during those eventful years, why was it that he did not openly identify himself, as did his wife and sons, as the avowed follower of Jesus Christ?

There are large numbers of men whose wives and children pursue a course of conduct in relation to spiritual interests which is in marked contrast with their own. We look around our congregations and we find the wives and mothers frequently regular, faithful, worshipful, while the husbands and fathers are absent. Salome is almost always at the prayer-meetings, but Zebedee only at rare intervals, if, indeed, at all. Many churches would be but feebly sustained in their worship and their work if they had to depend exclusively on the male portion of the community.

I have a sincere appreciation of the earnestness and zeal, the devotion and fidelity, the intelligence and consecration of the noble women in our churches. I am profoundly glad that there are so many good and true Salomes. What troubles me is that the Zebedees are in such marked and unaccountable minority.

One of the practical questions pressing upon the attention of the Christian world at the present time is, “Where are the men?” The instances are rare in which the mothers and children are not identified with the cause of Christ, but where are the heads

of the households? Where are the Zebedees? A pew with Salome and the children may present a tolerably good appearance, but it is not what it should be without Zebedee. Happy is the family in which there is a common fellowship and enthusiasm in all such matters.

I am to speak, however, more especially of the absent Zebedees. Where are they? What are they doing? Why are they so indifferent to the claims of religion? What can be done to win their confidence and sympathies?

I. The Sabbath is a very convenient time to indulge. After the toils and anxieties of the week, the mind and body very easily relapse into a lethargy which is not readily shaken off. There are instances in which it has developed into a chronic malady. I have known remarkable specimens of good health who on Sabbath morning were so thoroughly prostrated as not to be able even to leave their beds. It must be a great blessing for such persons that Sunday only comes once a week. What a fearful rate of mortality there would be in some of our congregations if it were otherwise.

II. There are those who assure us that they use the sweet and inviting quiet of the Sabbath for meditative purposes. But what do they think about for the most part? About their souls? About the great interests of the future? About the world to come? Oh, no! What, then, are their earnest thoughts about? Why, of course, about their business, about the world that now is. They are glad of the Sabbath quiet because of the facilities which it affords to work out their plans of enterprising activities and perfect their schemes of material aggrandisement. They would righteously disapprove of persons going out into the fields with plough and sickle, or into the workshop with plane and saw, or into the office with day-book and ledger—but they are engaged in a work which is equally secular. They are thinking about the difficult problems that eluded them in the rush and hurry of the week. They are mending their nets for tomorrow’s haul. They are crowding their minds with matters that pertain solely to the material and the present. Not a few who profess better things are wont to steal the hours of the sacred day from their high and holy uses in this ignominious fashion. They may go to church occasionally, to ease their consciences or to preserve themselves from being reflected upon unfavorably by their neighbors, but the day, for all that, is spent in a most worldly manner. They might just as well throw off all sham and hypocrisy and go down to the office or the store, for they are really there in spirit.

III. There are others who justify their absence from the services of God’s house on the plea that they are more profitably employed. They tell us that they occupy the time in reading good books—especially homilies and sermons by the great preachers of this and other ages. There might be some measure of plausibility in such a subterfuge if the main or even a great part of

the sanctuary service were intended as an exhibition of sacred oratory. Those who go to church for the sole purpose of hearing sermons have certainly missed the primal purpose of the sacred institution. There are much better sermons within easy reach than are preached regularly in any pulpit in the land. I am not so sure, however, that those who absent themselves from the services of God's house are addicted to this class of reading. Indeed, I am very thoroughly satisfied that they are not. The novel or the Sunday newspaper is the kind of intellectual and moral pabulum in which they are the most likely to indulge.

But we need further to inquire why the secular club is more attractive than the prayer-meeting; Why the sanctuary services are so lacking in fascination; Why the women have a more sincere appreciation of such privileges than the men.

Is it because religion is too sentimental to appeal strongly to their more robust intelligence? Piosity is not piety. Goodness is not Christianity. There is a great deal too much of this sort of thing passing current in the religious world, and I believe that it is accountable to some extent, at least, for the disgust which many sensible, broad-minded men entertain for what is called religion.

These irreligious Zebedees, however, are not to be let off so easily. However much we may sympathize with their abhorrence of sham and cant and religious insipidity, we frankly charge them with dishonesty in fastening their attentions upon such ungainly specimens. There are Christians who are true and noble, broad-natured and unselfish, commanding respect and inspiring affection wherever they may happen to abide. Strange that the irreligious Zebedees do not see them. And above all, there is Jesus Christ; is there any defect or effeminacy or namby-panbyism in Him?

IV. There are also individuals not a few, who stand aloof from an open and avowed Christianity because they have persuaded themselves that it is the manly thing to do. They have been wont to regard the professed followers of Christ as having given up their independence. They decline to submit themselves to the yoke of bondage; they love their liberty too well. Such reasoning I apprehend is not uncommon, but it is absurdly fallacious. Christianity, instead of being a bondage, is the highest kind of liberty. True freedom is only possible in the repression of self. As the ox cannot be made serviceable except by being brought under the yoke, man cannot be made of any use either to God or to himself except as his natural freedom is restricted. Freedom can only be attained by keeping the law. The most pitiable slave on God's wide earth is he who has permitted his appetites and passions to obtain the mastery of his life.

V. There is, furthermore, a rationalistic tendency into which men are more easily drawn than women. They want to know the why and wherefore of everything. I have no fault to find with intelligent inquiry; Christianity courts the light. I would

not have faith in a religion that dwelt in the obscurities. But it is absurd to expect a perfect understanding of all religious phenomena. In the very nature of things there must be mystery. Sin is a fact. Redemption is certainly not such a revelation as to be utterly incredible, for it meets our deepest and profoundest needs. "If we do His will, we shall know by the doctrine."

I want now to address a concluding word to any of you who are not amongst the open and avowed followers of Christ, for any of the reasons which I have indicated. I desire to appeal to your judgment and conscience. Are your excuses tenable? Will they stand the test of fair and honest scrutiny? You are glad that your wife is a Christian, and that your children are being trained up in that way; why is it that you withhold from them your sympathy and support? Does such a course command the approval of your better nature? Is it right? Is it honest? Is it manly? You give mental assent to the claims of Christianity. Why not come out openly and declare your allegiance? For your wife's sake, for your children's sake, for your own sake and for Christ's sake, I plead with you to cast your excuses to the winds and perform the part which reason and conscience and all the sacred interests intrusted to you most pathetically demand.—Rev. B. D. Thomas, D. D., Toronto, Canada.

THE GOSPEL OF THE SOUTH WINDOW.

Text:—Daniel 6:10.

Daniel, at the time, was a young man, a captive in the foreign city of Babylon, an exile from his home, the city of Jerusalem.

The city of Jerusalem was more than 500 miles to the southwest.

Therefore, as we picture him engaged in his daily devotions at the open windows, we assume they must have been on the south side of his residence.

And when we contemplate a south window, we are reminded, taking the year all round, that it is the place of light. During the winter the sun travels over his southern route; rising in the southeast and setting southwest, and all through the day keeping well down toward the southern horizon, therefore, the room into which pours most sunshine must be on that side. And it follows, that it is also the place of most warmth. There are days in summer, when the heat is too intense for comfort. But during three-fourths of the year the south window excels all others for brightness, for geniality and attractiveness. It is the place to work whether with hands or with head; the place for companionship or solitude, and if one is an invalid, 'tis a royal sanitarium; with a few plants and flowers, you can make it a Florida or southern California, or Mexico or Riviera.

And now let me inquire, what does the south window most fitly symbolize? With its income of light and heat, with its outlook upon God's world and our Father's

house on high, of what is it the symbol? Is it not of the love of God?

When we repeat the words of the Apostle Paul (Rom. 5: 5), "The love of God is shed abroad (poured out) in your hearts by the Holy Ghost," we naturally think of the golden light and vivifying heat that streams upon us from the sun.

And when the Apostle Jude (5: 21) admonishes us, "Keep yourselves in the love of God," it suggests placing ourselves in the light of the sun, at the window "whose prospect is toward the south."

With the key of this symbolism, we open the door to the treasures of three truths of which you may freely partake.

I. The south window is the best place to pray. For this business it is an eligible location, physically and spiritually. The word "closet" in so far as it is not an anachronism is a synonym for "chamber." But window is historical and up-to-date. Besides it has hygienic arguments in its favor, and I may add, psychological, too.

Daniel used it as a place of prayer. Undeterred by the malice of his enemies and the interdict of the king, three times a day he opened the windows towards Jerusalem and bowed the knee in prayer. Forenoon, noon and afternoon as the sun flooded his room with light and warmth, he lifted up his heart to the God of his fathers and to his Father, God.

Though I have offered for years prayers that are yet unanswered, and though I have heard much said against the practice, nevertheless, I am persuaded that the prayer of the righteous man availeth much, that the prayer of faith shall save the sick, that, if in all things by prayer and supplication, with thanksgiving we make known our requests unto God, He will give to us liberally and upbraid not. Yes, in the presence of such an exhibition of material forces as never before seen, I am persuaded the mightiest force in the universe is the prayer of God's children. By it, as Tennyson says, "The whole round earth is every way

Bound by gold chains about the feet of God." And this conviction has become rooted in me, because, like the servant of God, Daniel, in praying, I have turned my face toward the south window of His love.

II. The south window is the best place for thanksgiving. For this purpose, also, the young man Daniel used it. The text says, he kneeled three times a day and "gave thanks before his God, as he did aforetime."

Though an exile from home, though the victim of a conspiracy,

"Though earth against his soul engaged

And fiery darts were hurled,"

yet he found place and occasion for thanksgiving. He was thankful for Jerusalem far away, for the sweetness and light of his old home, for his early religious training, for the divine grace which now sustained him, for the opportunity to bear witness for the God of his fathers in a foreign city. It depends much upon what light we look upon our trials whether we can find in our devotions a place for thanksgiving. If we look at them from certain points of view our lot

will appear hard, we will become bitter in its contemplation, like the thorns in the field of wheat, groans and curses will grow up and usurp the place of thanksgiving. But if we look at them from the south window, if we allow them to be bathed in the sunshine of God's love, then we can see that

"Behind a frowning providence,
He hides a smiling face."

God invites you to the south window that you may see something to make you thankful.

III. The south window is the best place for meditation. The text does not say that Daniel spent any time in meditation; but that he did so, can there be a rational doubt? For without it how could prayer be fervent? How could thanksgiving spring up from the depth of the heart? In the act of meditation, by passing in review our own shortcomings and necessities we are led to pray. But in meditation, do we not also pass in review God's mercies, whence our souls arise in thanksgiving?

As a right-minded child of God, you confess that prayer is a requisite and thanksgiving also. But meditation is a prerequisite. It is the parent of true devotion. Without it, you can not enjoy communion with God. Where is the missing link in many a Christian experience? Not having formed the habit of meditation, we draw near to God with our lips, while our hearts are far from Him.

If you look into the lives of men you will learn that all those who have enjoyed a deep and rich experience were men who spent much time in meditation. Of the Blessed man in the First Psalm, you remember it is said "In His (God's) law, doth he meditate day and night."

Some of you are acquainted with that valuable book of devotions, Jeremy Taylor's "Holy Living," and you remember how much stress he lays upon this habit, especially in the chapter entitled, "Practice of the presence of God."

My friend, do you complain that you have no south window in your house which is accessible? But you can have something better. You can have a south window in your heart, which is far better. And as it is portable, take it with you everywhere. Keep it open every day, three times a day towards the heavenly Jerusalem; and then it shall come to pass that the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus; and you shall know the love of Christ, which passeth knowledge, and be filled with all the fullness of God.—Rev. N. B. Remick, D. D.

THE PRECIOUS BLOOD OF CHRIST. ✓

Text:—"The precious blood of Christ."—1 Pet. 1: 19. ✓

Should you take a little camel's hair brush and dip it into red ink and pass it lightly over every text in the Bible which refers to "the blood," either in the Old or New Testaments, and then pass it over all the promises and expectations of God's people which are

based upon the covenant of redemption, you would be amazed to find how red your Bible would look, from Genesis to Revelation. Then should you take a sharp knife and cut out of your Bible all those crimsoned passages and hold it up before your eyes, you would be amazed to find what a ragged and fragmentary Bible you had left. There would be no word of peace or grace to a sinner in it; no promise of forgiveness, no justification, no regeneration, no sanctification, no purging of the conscience, no hope of heaven, no song of redemption, no immortality. Nothing would be left but a few barren records of Jewish wars and a few transcendent precepts for the life that now is. Nay, even these would not be there, for the reason that there would have been no chosen people and no appearance in this world of Jesus Christ, to speak as never man spake.

How men in their sober senses can read God's word and flatter themselves with the thought of salvation apart from the blood of Christ, passes my comprehension. What for instance, would such do in heaven (supposing them to be there) when the redeemed begin to sing the new song "Unto him that loved us and washed us from our sins in his own blood." Saying: "Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us unto God by Thy blood out of every kindred and tongue and people and nation, and hast made us unto our God, kings and priests" (Rev. 1:5; 5:9, 10).

Let us now consider what we are to understand by the "blood of Christ." This and all similar expressions are intended to set before us the fact of the voluntary sacrifice which Christ made of Himself to God on account of our sin. It is not the material blood that flowed from His hands and feet, His brow and His riven side. That we cannot reach nor can it reach us.

We sometimes hear a needless question discussed as to whether it is the death or the life of Christ that saves us. To this we make answer that it is neither, and both. Christ is not divided. Sometimes the Scripture speaks of His death and sometimes of His life as the ground of our salvation, but it is manifest that these expressions are not antagonistic. "He died for us," He "gave His life a ransom for many." "He died the just for the unjust." "He died for all." "I lay my life down for my sheep." "We are saved by His life," that is, by the fact, that after laying His life down in sacrifice, He has taken it again in resurrection, and so, "ever lives to make intercession for us." It is the life of the Son of God laid down in the sacrifice of death and taken again, which constitutes His atonement. Therefore, when we speak of the blood of Christ, we mean the life and being of Christ in sacrifice.

In this epistle, Peter speaks of seven precious things—a precious Christ, a precious corner-stone, precious promises, precious faith, precious trials of faith, precious believers, and precious blood.

Jesus Christ and His shed blood are precious to our souls because they measure out

to us the wealth of God's love and longing desire after us. The precious blood of Christ speaks of His love and calls forth our love in return. We are brought back to God in Christ not only by the greatness and eternal worthfulness of His infinite and perfect being, but are bound to Him by the cords and bands of love.

I wish to raise and answer a single question in this discourse:

Why is the blood of Christ precious?

I. Because it is the redemption price of our souls.

How unspeakably valuable must the soul be in God's sight. How unutterable His love for sinners; for when there was no eye to pity, no arm to save, none who could or would undertake its redemption, He spared not His own Son, but freely delivered Him up for us all, to "bear our sins in His body on the tree;" "delivered Him for our offenses," in order that He might "redeem us from the curse of the law, being made a curse for us." No wonder that another apostle, the great and beloved Paul, with a rapture of gladness and gratitude which almost burst his heart, spoke of Jesus Christ in this connection as "the Son of God who loved me and gave Himself for me." This then is one reason why the blood of Jesus Christ is "precious" to all who know the meaning and power of it. May you, my hearers, be among that number.

II. The blood of Christ is precious because of what it cost the Father who gave His Son to die for us, and what it cost the Son Himself to pay the price.

In the first year of the war, in a Kentucky town, a widowed mother gave her only son up to her country. So great was her love for the Union that she said to him, "Go, my son; though you are my only son and child, my joy and support, I give you freely." That was a great sacrifice. Just before the regiment started from the camp to the front it was drawn up in line, and all our friends came out to bid us "good-bye." That widowed mother stood by her son, her arms about him, all her deep mother-love looking out of her eyes up into his face. Then the bugle sounded, "Prepare to mount." She clung to him with a closer embrace. In another moment the second blast of the bugle sounded, "Mount." The boy gently unclasped his mother's arms from about his neck and sprang to his saddle; but the mother fell at his feet in a swoon. Ah! it was costing her sore to part with her son.

Some of you perhaps know what it cost you to give son, husband, brother and betrothed. Could that mother have foreseen what I saw a few days afterward: that only son stricken down by the fragment of a bursted shell that went crashing through his brain, and the next moment trampled under foot by the iron red hoof of war as the battle surged back and forth over the spot where he fell! Could she have seen her boy torn, mangled, bleeding, dying, dead, and afterwards buried in a nameless grave, I doubt if she would or could have given him up. The cost would have been too great.

Could the loyal mothers, wives and sisters of the loyal North have foreseen all, they would have held back their sacrifice. They gave with the chances in their favor that their dear ones would come back covered with glory. But, oh, my friends, when God gave His own He knew what would be the result. He knew that from his manger-cradle to the cross He would be set upon by the devil, that the very people He came to save would never rest until they had hanged Him on the cross.

Think you not that it cost the Father something to hear that well-beloved Son cry out, "My God, my God, why hast Thou forsaken Me?" When I think of all this, and that that blood was shed for the redemption of my soul, I say, too—it is precious.

It not only cost the Father much, but what must it have cost the Lord Jesus Himself? Was it nothing for Him to leave the bosom of His Father, the unclouded glory of His equal place in the Godhead, and humble Himself to be made in the likeness of sinful flesh, yea, made sin for us—to be made to feel the stain and guilt of our transgressions? for the Lord caused all our iniquities to meet upon Him.

III. But once more. The blood of Christ is precious because it is the only way of salvation. This may seem to lower my theme to the level of human selfishness. So be it, if by any means some careless soul may be awakened out of folly.—Rev. George F. Pentecost, D. D.

"BUT GROW." ✓

Text:—"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—II Peter 3:18.

There are three chapters in the "Ascent of Man," and after that an eternal sequel. The three chapters are sin, regeneration and life; the eternal sequel is growth into a perfect man.

(1) Sin is death, that is, it is a malady whose sure outcome is spiritual and eternal death.

(2) Regeneration marks the important crisis in the history of a soul. It is the rest and reversal of the process of disease and dissolution.

(3) Life is the unspeakable gift. The Savior said, "I am come that ye might have life and that ye might have it more abundantly"—life, in ever-increasing power. This life means not merely the arrest of spiritual disease and dissolution, but the quickening of all the energies of the soul.

This is the beginning. Then growth, the eternal sequel. The objective point is character, which is another name for Christ-likeness. But observe that there is no possibility of growth except to such as have entered into life. Life is the prerequisite. I may thrust a stick into the ground and foster it with all possible care, giving it access to the sunlight and the dews of the morning, but I shall never have anything but a dry stick; no growth, no foliage, no fruit, because there was no life. Growing is the business of the Christian life. How do

Christians grow to the fullness of character? How do other infants grow? We shall find a perfect analogy at this point. The same conditions hold in the spiritual as in the physical province with respect to the making of a man.

I. The first thing necessary is food. The saints' pabulum is the word of God. Herein is both milk for babes and meat for men.

Christ is the Word; the Incarnate Word. We grow just in the measure in which we partake of Him. It is not enough that we should gaze upon His portrait as an objective thing, regarding Him as chiefest among ten thousand and altogether lovely; but we must so apprehend Him as to blend His very life with ours.

The Bible, also, is the Word of God. It is the complement of the Incarnate Word in such a manner as that these two, taken together, constitute the complete revelation of God. The prayer of the Master in our behalf was, "Sanctify them by Thy truth, Thy word is truth." We fall short of our privilege and dwarf our stature, when we satisfy ourselves with a merely critical and objective study of the Scriptures. Bible Christians are strong Christians. They sit at a loaded table; all the things spread before them are for the satisfying of their hunger and the building up of their strength.

II. Work, also, is necessary for growth. Food makes muscle, but work hardens it. For want of this our children become puny and nerveless. Why is it that the decimated ranks of commerce in our metropolitan cities are supplied from the country? It is because the farmer's boy rises at day-break to feed the stock, while the city boy lies abed until the maid calls him. We languish, also, in the church by reason of the fact that our new converts do not find enough to do.

We are told in the Arabian Nights of a certain pasha who was overcome by languor and indisposition. He sent for the court physician who prescribed for him in this wise: he called for a wooden sphere which he filled with certain drugs; then for a hollow rod in which he placed a decoction of magical herbs; then the rod was fastened into the sphere and the physician said, "Take this, O Pashal go out into the garden and beat upon the earth with it, until the medicine within shall exude in perspiration and creep into thy flesh and blood." The narrator adds that the patient was perfectly restored. A similar prescription would not be amiss in our churches. And indeed there is no lack of exercise in the economy of God.

Self-conquest is demanded of us. And this means severe effort.

Cross-bearing also calls for strenuous effort.

III. Recreation, also, is necessary to spiritual growth. It is a proverb in common life, "All work and no play makes Jack a dull boy." The same is true with respect to the spiritual life.

The closet is our playroom. Here it is that we refresh ourselves when wearied by sterner tasks. There is danger of excess in

(Continued on page 306.)

PRAYER MEETING DEPARTMENT.

"STUDIES IN THE TEACHING OF JESUS AND HIS APOSTLES."

By E. I. BOSWORTH, D. D.

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JESUS' CONCEPTION OF THE DISCIPLE IN HIS RELATION TO THE HOLY SPIRIT.

The Holy Spirit in the Life of Jesus.

1. The teaching of Jesus regarding the Holy Spirit is properly studied in connection with the discussion of the disciple, for the Holy Spirit is spoken of by Jesus almost always in connection with the life of the disciple. See for instance John 14:16, 17. Before the teaching of Jesus on this subject is considered, it is in place to take a brief preliminary survey of statements made in the Gospels regarding the connection of the Holy Spirit with the person and life of Jesus Himself.

2. Consider first the Synoptic presentation. The Spirit first appears in the description of the baptism of Jesus. Read Matt. 3:16. How did the authors of the Synoptic Gospels, or anyone else, know that this dove-form was a manifestation of the Holy Spirit? Compare the representation made in John's Gospel 1:32, 33. Is there any way of ascertaining the effect of this experience upon the personality of Jesus? Read Matt. 4:1 and compare the stronger expression in Mark 1:12. How was it known that the Spirit impelled Jesus to spend these six weeks in the wilderness?

There would seem to be but one source from which information regarding the entire period described in Matt. 4:1-11 could emanate. Perhaps Jesus talked with His disciples more freely than we have imagined regarding His own experiences.

3. In Luke's Gospel the references to the Holy Spirit are more frequent than in the other two Synoptic Gospels. See in Luke 4:14 Luke's peculiar description of Jesus as He entered Galilee, and note the first phrase of the passage, peculiar to Luke, in which Jesus describes His sense of mission, Luke 4:17-21.

Matt. 12:28 contains a suggestion of Jesus' thought about the connection of the Holy Spirit with His activity. A parallel passage in Luke 11:20 replaces the expression by another, and it is omitted in Mark 3:23-27, though really implied in vv. 28-30.

In another passage, peculiar to Luke, Jesus' exhilaration of spirit is attributed to the Holy Spirit. See Luke 10:21.

4. In John's Gospel either the author or John the Baptist speaks of the Spirit's connection with the life of Jesus in 3:34.

Make a statement which shall sum up, as well as possible, your conception of the relation of the Holy Spirit to the person and life of Jesus, so far as these passages indicate it.

The Personality of the Holy Spirit.

1. The question that arises next is, Did Jesus conceive the Holy Spirit to be a per-

son? The word "person" in this connection is of necessity somewhat vague, for even human personality, in the bodily form in which we see it, is as yet but very imperfectly defined. The vagueness increases when we enter the field of bodiless and divine personality. That which is most certainly connoted by the word "person" in our experience of personality is the power to purpose, think, and love; and it is comparatively easy to determine whether Jesus thought of the Holy Spirit as being in this sense a personal existence.

See whether the functions ascribed by Jesus in various places to the Holy Spirit are those of personal existence; of impersonal existence; or whether the language used in certain cases might indicate either. If there be cases in which the personality of the Spirit is assumed, inquire whether the personality is distinguishable from that which Jesus designates as the "Father."

2. Examine first the Synoptic Gospels, keeping in mind for the present only the point of personality as stated above.

Consider first Luke 4:18, and then Matt. 12:28. Note with particular care Matt. 12:31, 32. Consider whether the word "blaspheme" necessarily implies personality as its object, and whether the comparison of the Spirit with the personal Son of Man and the personal Satan (vv. 24, 26, 32) implies the personality of the Spirit. Cf. Mark 3:29, 30.

Consider the expression in Mark 13:11, but notice the parallel in Luke 21:14, 15 and a similar statement in Matt. 10:20. Is the "Spirit of the Father" the same as the "Father?" Notice carefully Luke 12:11, 12. Does Luke 11:13 throw any light on the point?

Some of the passages cited above are not decisive, but others seem explicitly to assert personality, as Luke 12:12, which alludes to the Spirit as "teaching." Note carefully the important passage, Matt. 28:19, 20, in which the Holy Spirit evidently is not identical with the Father, and is clearly regarded as a person.

The Personality of the Holy Spirit.

(Concluded.)

1. Examine today the teaching of Jesus regarding the personality of the Holy Spirit as it is recorded in the Gospel of John. Read again the first paragraph of yesterday's study, in order to get the problem freshly before you.

The most explicit statements here, as upon other fundamental subjects already studied, are found in the record of Jesus' last few hours with His disciples. Read John 14:16, 17, giving attention for the present simply to the question of personality. "Another" in addition to, or in place of, whom or what? That is, Is the one whose place is taken or supplemented by the Holy Spirit a person? Consider other evidences of personality in this statement. Read vv. 18-23,

and consider whether Jesus thinks of the Holy Spirit as simply His own spiritual presence. What is the evidence in 14:26, regarding the personality of the Spirit? Read 15:26, noting with special care its bearing upon the question of the identity of the Holy Spirit and the spiritual presence of Jesus or the Father. Are they the same? See also 16:7. Notice the personal function described in 16:13, 14.

2. It has become evident that in Jesus' mind the personality of the Holy Spirit is one of great dignity. Recall what is said of blasphemy against Him in Mark 3:28-30, and remember the combination of names in Matt. 28:19. Note also here in John, for instance 15:26, the sphere of existence in which Jesus represents Him to move.

The metaphysical relationship existing between the Father, the Son, and the Holy Spirit, and the question of their combination into the unity we designate as God, are not discussed by Jesus here. These statements made by Him constitute a large part of the data on the basis of which theological thinkers have legitimately, but with only partial success, endeavored to construct a satisfactory theory. We can recognize the facts and wait patiently for their explanation.

3. The character of the personality of the Holy Spirit may be briefly noted in preparation for further study. Three words are used of Him: "Holy," "Truth," "Comforter" or "Helper," 14:16, 17, 26. Reflect upon these words as indications of His personal character.

The Disciple in Association with the Holy Spirit.

1. We have seen that to Jesus' mind discipleship involved a mutual sharing on the part of the Master and His disciple; and that Jesus proposed, with a divine and startling generosity, to share what He had with the disciple (Study XVII, Fourth Day). It has been seen this week in the Study of the First Day, that the Holy Spirit was in some way associated with the personality of Jesus and that to this association were attributed the manifestation of grace and power in the life of Jesus. -It is not strange, therefore, that Jesus should be found proposing to admit His disciple also into this fellowship with the Holy Spirit.

Note the evidence that it is Jesus to whom the disciple is indebted for this privilege. See John the Baptist's expectation, Matt. 3:11; and Jesus' agreement with it, John 15:26; 16:7; 20:22. Another representation is made in Luke 11:13, but the two are combined in Luke 24:49; John 14:16, 26.

2. Since the Holy Spirit is a person, it necessarily follows that the disciple's connection with Him is in the form of personal association. What previous form of personal association does Jesus represent Him to be about to continue? John 14:16, 25, 26; 16:12, 13. In view of these words what conception of the new relationship would the disciples naturally form?

In accordance with the laws of personal association certain results naturally follow

intimate association between two persons. In general what will be the result, in the character of the disciple, of intimate association with a Personal Spirit who is "Holy," "True," and "Helpful" or "Kind?" What is the meaning of each of these designations (John 14:26, 17, 16)?

Notice particularly the word "Comforter" or "Paraclete." The Greek word designates a person who is called to one's side to admonish, entreat, encourage, help; especially a person who is called to one's side to plead his case in court. As an instance of His "helping," see Luke 12:11, 12. Consider to what extent Jesus had served this purpose in His personal association with the disciples. Cf. John 17:12; Luke 22:31, 32.

Notice the permanence of the association, John 14:16; and consider the consequent possibility of character on the part of the disciple.

FEBRUARY 1-7.

The Holy Spirit Our Comforter and Guide. (I believe in the Holy Ghost.)

Who sends the Holy Spirit? John 14:26; 15:26.

What does the Holy Spirit do for the world? John 16:8-11.

What does the Holy Spirit do for me? John 16:13; Rom. 8:26.

What can I do for the Holy Spirit? Gal. 5:16; Eph. 4:30.

FEBRUARY 8-14.

The Holy Catholic Church.

What is it? Eph. 1:22, 23; 2:19-22.

Who are its members? Heb. 12:22-24.

What are their duties? John 15:14-17; Matt. 28:18-20.

How do I know that I am in the church? 1 Cor. 12:3.

FEBRUARY 15-21.

The Brotherhood.

(I believe in the communion of saints.)

How did the Christian brotherhood begin? Acts 2:37-41.

How was it cultivated? Acts 2:42-47.

How can we cherish it? Rom. 12:9-13; 1 Peter 3:8-11; Heb. 10:23-25.

FEBRUARY 22-28.

The Forgiveness of Sins.

Who assures it to us? Acts 13:38, 39.

What must we do to have it? Acts 2:38, 39; Matt. 6:14, 15; 1 John 1:9.

What is the gain of being forgiven? Rom. 5:1, 2.

Pulpit Power and Eloquence or the One Hundred Best Sermons of the 19th Century (2d edition), has taken its place as the best collection of sermons published. This book is the cream of sermon production, and each contains sermons abreast of the times. Read one sermon a week and your respect and admiration of your calling will increase, and it will strike your mental flint till a shower of sparks start. See page 260.

TOLSTOY'S RESURRECTION OF HELL.

A Tale of How Satan Regained His Power.

Count Tolstoy (La Revue recently) has actually identified modern civilization with the devil. He thinks all we value as proofs of progress and even of our humanity, nothing but snares invented in Satan's invisible world for regaining his dominion over the Christian world.

His story is this: The Devil—Beelzebub—sits sadly in his infernal domain, having lost his dominion over earth. He had moved the Scribes and Pharisees to destroy the Savior, but saw himself defeated by that greatest renunciation—the very gates of hell fallen; himself chained like Prometheus, impotent even to attempt to regain his vanished power. On earth peace and goodwill; even from hell the lost sinners from Adam to Judas released by the Redeemer.

How Could Hell be Re-Established?

Hundreds of years rolled by. Beelzebub had lost all hope of regaining power. But his ministers had not been idle, and suddenly returned in a group to announce reconquest of the world. Each did somewhat to re-establish the power of hell. Demon No. 1 had invented the Church. He had found the people of earth entirely happy; and left them "believing no more in His doctrine, but in mine which they call by His name." He had found men differing upon doctrinal questions, and inspired both parties with the belief that this divergence was all-important, and set them to war with one another. "All was going well, but I feared they might perceive the lie; so I invented the Church. And when they began to believe in the Church I was tranquil; I knew that we were saved." "What do you mean by the Church," asked Beelzebub, annoyed to find one of his servants more intelligent than himself. "The Church," answers the demon, "is when men who lie and see that they are not believed, call God in witness."

"The Church," concludes the demon, "has brought the infamy of persecution." But the Devil, puzzled, asks, "What has become of the precept—Do unto others as you would they should do unto you?" The demon replies by retailing the wisdom of men. "On the earth a good wizard, in order to save a man from the designs of a wicked wizard, transformed him into a grain of millet. Then the wicked wizard transformed himself into a cock, and would have pecked up the little grain if the good wizard had not thrown over it a whole measure of millet, so that the wicked wizard could neither eat all the grains nor find that which he sought. On my advice, they did the same with the precept 'do unto others.' They recognized sacred as the law of God forty-nine books, and in each of them every word was the work of God, of the Holy Spirit. They covered the plain truth with such a heap of fictitiously holy truths that they could neither accept all nor find that which was needed." "You have done admirably," said

Beelzebub, smilingly, and all the demons burst into a loud laugh.

"Then nothing is changed? There are the same débauchés, robbers and assassins?" asked Beelzebub gaily. A big demon with forehead armed with great twisted horns, and with enormous deformed feet, rises to explain why there are still thieves and robbers. "We arranged it in the same way as did our father and master at the election of Saul as king. We inspired the belief that, instead of ceasing to be robbed by one another, it would be an advantage to allow one man to rob them by giving him absolute power. And then they established laws and institutions by which the idle minority can always despoil the laborious majority." And so on in regard to murder. But Beelzebub was puzzled how warfare was re-established in the world. "We proceeded as follows," explains the demon in charge of this department: "We suggested to each people that they are the best in the world. And as we suggested to all peoples the same thing, they, seeing themselves always in danger from their neighbors, took to hating one another * * * so all have accepted the doctrine of those whom we call assassins." "Ingenious," remarked Beelzebub, after a long silence.

The other demons duly present their reports. One has brought misery by inventing Sociology, "which consists in studying the different ways of living badly, practiced by the ancients." The devil, delighted, promises rewards. "But you have forgotten us!" ring out the voices of other demons of different colors. "What have you done?" asked Beelzebub.

"I am the devil of Progress."

"I of the Division of Labor."

"I of Roads and Communications."

"I of Printing."

"I of Art."

"I of Culture."

"I of Medicine."

"I of Education."

"I of Regulation of Morals."

"I of Brutalization."

"I of Charity."

"I of Socialism."

"And I of Feminism!" shouted all at the same time, tumbling over one another in their efforts to get near Beelzebub.

The demon of technical progress has taught men that the more things they make and the quicker they make them, the better they are. And men consume their lives in making things useless to those who buy and inaccessible to those who make them.

The demon of the division of labor has turned men into machines.

The demon of roads and communications has taught men that it is good for them to change places as often and rapidly as possible. "And men, instead of bettering their lives where they are, pass the greater part in traveling from place to place, and are very proud of the fact that they cover fifty kilometres an hour, or more.

Beelzebub continued to express approbation. The demon of printing communicates to the greatest possible number the

ignominies and idiocies done and written in the world.

The demon of art under the pretext of consoling and exciting sublime sentiments, incites men to vice by depicting vice in an attractive form.

The demon of medicine taught men the most important thing they can do is to take care of their bodies * * "with the result that they forget not only the lives of others but even their own."

The demon of culture suggested to men that the enjoyment of all the work of the demons of technical progress, the division of labor, and communications, printing, and medicine, is a species of virtue, and that the man who possesses culture ought to be content with himself, and not to seek to be better.

The demon of education taught men who live evil lives, and do not even know the meaning of a good life, to believe that they can teach children to live good lives.

The demon of regulation of morals has made men, themselves vicious, believe that they can correct the vices of others.

The demon of brutalization has made men believe that instead of getting rid of the suf-

ferings caused by evil living by means of living better, they can gain oblivion by wine, opium, tobacco, and morphia.

The demon of charity suggested to men that, if they steal pounds and return to the victims ounces, they are virtuous and have no need for further improving themselves.

The demon of socialism boasted that, in the name of improved life, he excited hostility between classes.

The demon of feminism said that, with the same pretext, he excited not only hostility between classes, but also between the sexes.

"I thank you all," said Beelzebub, and the demons surrounded, forming a chain; at one end the demon who invented the Church, at the other the demon who invented Science. They took one another's paws, and the circle closed; and all the demons, with bursts of laughter, roaring, hissing, agitating their tails, began to dance round Beelzebub; and the chief of the demons, beating his wings, danced in the middle, while on earth, on the top of hell, were heard crying and tears, groaning and gnashing of teeth.

PRIZE ESSAYS.

Seventeen hundred and fifty dollars (\$1,750) in prizes offered by Miss Helen Miller Gould for the best three essays on the origin and history of the Roman Catholic and Protestant versions of the Bible.

Conditions of the Contest.

1.—This contest is open to all, without respect to creed, color or country. Associated study is permissible.

2.—It should be carefully observed that the subject of the paper is a double topic, viz.:

The Origin and History of: (1) The Version of the Bible authorized by the Roman Catholic Church. (2) The Version of the Bible known as the Revised Version, American Standard Edition.

This topic may be treated in two parts or otherwise as the writer of a paper may elect. Contestants should keep in mind the two statements made by Father Earley, viz.: (a) "The Authentic Version of God's words as authorized by the Church has come down to us unchanged from the time of Christ Himself." (b) "The Protestant Version goes back only to the days of Henry VIII. of England, and was then gotten up for obvious reasons." A part of the duty of the writer of a paper will be to ascertain and clearly set forth what is the Authentic Version authorized by the Roman Catholic Church, to be read in the homes of the people.

3.—A contestant is at liberty to introduce and explain any verbal or doctrinal differences in the texts of the Versions in question provided light will thereby be thrown on the history of one or the other of the Versions.

4.—Contestants should note that it is desired to secure not merely a thorough but also a popular statement of the facts for

general use. The judges therefore will have regard, not only to the historical accuracy of the papers submitted, but will also be much influenced in their decision by the adaptability of a paper to the average reader. The presentation must be accurate and thorough; popular and striking.

5.—Papers mailed or expressed from the home of a contestant as late as June 1, 1904, will be admitted. A letter announcing the forwarding of the paper should be posted on the day of sending the paper. Papers may be sent, if ready, before June 1.

6.—No paper shall contain more than eight thousand words, exclusive of illustrative diagrams, five of which are permissible. Diagrams, if employed, must be simple and clear. Each diagram should aim to set forth distinctly a single important fact or series of facts. It should be especially noted that the introduction of diagrams is entirely optional; also that the papers may contain less than eight thousand words.

7.—A bibliography shall accompany each paper. This will not be regarded as part of the manuscript. It shall contain not merely a list of the books and authorities consulted in the preparation of the paper, but also an exhaustive and accurate setting forth of original sources, according to the most approved methods of modern scientific research, so that every statement made in the paper shall be based upon evidence, back of which no one can go.

8.—Papers shall be type-written. Use business letter size, that is, paper measuring $8 \times 11\frac{1}{2}$ inches, or thereabouts, and write on one side only. Let the pages be plainly numbered, and loosely fastened together at the top left hand corner. Papers must be sent flat (not rolled or folded.)

9.—Accompanying the paper, attached to

the first page, shall be a sealed envelope, containing the real name and address of the writer, together with a fictitious name. The fictitious name only shall appear on the outside of the envelope and at the top of the first page of the manuscript. The envelope will not be opened until after the decision of the judges shall have been made. Care will be taken that no judge shall know the identity of any writer before rendering a decision upon all papers.

10.—All papers submitted shall become the property of the Bible Teachers Training School.

11.—The prize papers will be published first in the Bulletin of the Bible Teachers Training School and afterwards in book form.

12.—Contestants shall be subscribers to the Bulletin of the Bible Teachers Training School, in which information concerning the contest will appear from month to month. The Bulletin and Current Anecdotes will be sent one year for \$2.00, the time of present subscribers being extended.

13.—Only those inquirers who enclose self-addressed stamped envelopes, may be assured of reply.

14.—Notice of intention to write a paper should be sent without delay.

15.—Address all correspondence concerning further particulars or anything you don't understand to the President of the Bible Teachers Training School, 83 East Fifty-fifth street, New York City.

IMPORTANT.

One of the conditions of the contest is that the contestants must subscribe for the Bulletin of the Bible Teachers' Training School. The Bulletin and Current Anecdotes will be sent eight months for \$2, and if you are already a subscriber to Current Anecdotes, your time will be extended one year.

Send your \$2.00 to Current Anecdotes, 706-712 Caxton Bldg., Cleveland, O., and go to work. Here is an opportunity to win \$1,000, the first prize, or \$500 for the second, or \$250 for the third, and to those who fail—they will have such a knowledge of the origin and history of the Bible, as well as such an intelligent and earnest faith as they never had before. F. M. Barton, 706-712 Caxton Bldg., Cleveland, O.

P. S. We are anxious that our preacher friends shall win at least one of these prizes.

The Occasion of the Offer.

The occasion of the offer as well as the offer itself, are clearly set forth in the following correspondence between Miss Elizabeth Altman, secretary to Miss Gould, and Dr. Wilbert W. White, president of the Bible Teachers Training School:

[Copy]

Lyndhurst,
Irvington-on-Hudson.

Dr. W. W. White, President,
Bible Teachers Training School.

Dear Sir:—The recent correspondence which appeared in the New York papers of November 19, 1903, between Father Earley,

of Irvington, and myself, as secretary to Miss Helen Gould, has doubtless come to your notice. In one of his letters Father Earley made the following statements about the versions of the Bible used in the Roman Catholic and Protestant Churches:

"I take this opportunity of correcting an erroneous assertion contained in the end of your note, and which so many non-Catholics, knowingly or otherwise I do not say, persist in falsely asserting and spreading, viz.: 'The Church you represent discourages the reading of the Scriptures by the people.' The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the Authentic Version of God's words as authorized by the Church, and which has come down to us unchanged from the time of Christ Himself. But the Catholic Church does object to the reading of the Protestant Version, which goes back only to the days of Henry VIII., of England, and was then gotten up for obvious reasons. Neither will the Catholic Church allow private interpretation of the Scriptures, for then there would be as many interpretations as there are men and women whose interests or passions would suggest."

It is strange that anyone acquainted with the ordinary facts of history could make such a statement as the above concerning the versions of the Bible.

In conversation with various persons lately, Miss Gould has found that there is very general ignorance about facts concerning the Origin and History of the different versions of the Bible used in the Roman Catholic and Protestant Churches. Desiring to stimulate investigation and to secure a brief yet thorough and popular statement of the facts for general use, she hereby makes to you, as the President of a School devoted to the study of the English Bible, the following proposition: She will offer prizes for the best essays on the double topic: First—The Origin and History of the Version of the Bible approved by the Roman Catholic Church. Second—The Origin and History of the American Revised Version of the English Bible. The competition is not to be confined to the students of your school. The essays should be sent to you before March 1,* 1904. She desires you and three of your faculty to be on the committee of judges, which is to be enlarged by the addition of five other members to be appointed by the four already mentioned.

Four hundred dollars* will be given to the writer of the best essay; two hundred and fifty dollars for the second best; and one hundred for that which is rated third.

Any further necessary details can be arranged by a committee of your appointment.

Very truly,
ELIZABETH ALTMAN,
Secretary.

*Since the above letter was written, Miss Gould, at the suggestion of Dr. White, has extended the time for sending manuscripts to June 1, 1904, and has changed the amounts to \$1,000 for the first prize; \$500 for the second prize; and \$250 for the third prize.

SERMON DEPARTMENT.

✓ **SOUL-WINNING.**—By A. C. DIXON, D. D.

"The fruit of righteousness is a tree of life, and he that winneth souls is wise."—Proverbs 11:30. ✓

Fruit usually grows upon trees, but in this text fruit is the tree. Let Psalm 1:3 shine upon it and its meaning is plain: "He shall be like a tree planted by the rivers of water." Every Christian is a tree, and his best fruit is another tree like himself. "The good seed are the children of the kingdom." The business of the Christian is to make others Christian.

Soul-winning is the alphabet of the Christian spirit. The new-born soul desires to win another to Christ. Andrew seeks his brother Simon, and Philip seeks Nathaniel. What the alphabet is to literature this soul-winning spirit is to Christianity. Shakespeare with all his wide range of thought does not get beyond the alphabet. And building Christian character or a church without the soul-winning spirit is like writing "Hamlet" without the alphabet.

Therefore, "he that winneth souls is wise." It requires wisdom, and it is the part of wisdom to do it. The wisdom that would promote the building of Christian character can do it in no better way. Soul-winning strengthens faith, brightens hope, fosters humility, cultivates patience and increases love. If you would obey Him who is the wisdom of God, you must win souls, for the first command to His disciples was, "Follow me, and I will make you to become fishers of men." His last command was simply an expansion of the first: "Go ye into all the world and preach the gospel to every creature."

Between these two commands are the words "The son of man is come to seek and to save that which was lost." "What man of you, having one hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" That is to say, the alpha and omega of Christianity is soul-winning, and every letter between the first and last should be permeated by the spirit which seeks the lost. It is not enough to be evangelical. We must be evangelistic. The evangelical church is a reservoir of pure water without a pipe running anywhere. If you will take the trouble to go to it and climb the embankment, you will get a good drink. The evangelistic church is a reservoir of pure water with a pipe to every heart in the community, and every nation in the world. Evangelical may mean truth on ice; evangelistic means truth on fire. Evangelical may be a boom-proof for defense; evangelistic means an army on the march with every face towards the enemy. Evangelical sings, "Hold the fort for I am coming;" evangelistic sings, "Storm the fort for God is leading." The need of the church is not evangelicalism as a thing to fight for, but evangelism as a force to fight with. The evangelical creed merely held and defended becomes a fossil, only a thing of interest;

but the evangelistic life which feeds upon evangelical truth is a force that the gates of hell cannot prevail against.

Let us now consider this all-important subject of soul-winning in four aspects:

First—As to its meaning.

Second—As to the means.

Third—As to methods.

Fourth—As to motives.

The Meaning: What is it to win a soul?

It is certainly more than inducing a person to unite with the church. That is important. There are too many believers who attend churches and refuse to become an organic part of any one. They are spiritual pleasure seekers. They look at the paper and go where the subject or the music seems most attractive. At best they are only "bush-whackers" and ought somehow to be pressed into the regular army. "One shall chase a thousand and two put ten thousand to flight"—that is, two together are ten times stronger than one alone. Organization multiplies your influence by ten. You have no right, therefore, to remain outside the organized church of Christ. But one can join the church, be baptised, and partake of the Lord's supper without being a Christian.

We may make our churches so worldly in spirit that worldly people will feel perfectly at home as members of them. They become adherents, and adherents, you know, are barnacles which help to sink the ship. The real convert has become a "partaker of the divine nature." (Peter 1:4.) "He has been born from above." (John 3:3.) There will be conviction of sin. Sinai must strike with its lightning before Calvary will glow with its light. The patient must realize that he is sick before he will take the physician's medicine. Every one must see his guilt before he will cry for pardon. Unless there is real penitence, there will not be perseverance. Be greatly encouraged, therefore, in trying to win a soul to Christ when you find that he is burdened with a sense of guilt. Do not try to easily dispel it. I heard of a dilettanti preacher delivering a sermon on the new birth. After the sermon a man came up and said that he was greatly troubled for he was certain that he had not been born again. "Oh," said the preacher, "I am sorry if I made you feel uncomfortable. I did not so intend it." "But," said the anxious inquirer, "I have not been born again, and you said that one must be." "Do not be troubled about that," continued the preacher, "do your duty, be honest and upright as you have been, and you will be all right." Now that preacher was guilty of murder. Not the murder of the body, but, what is infinitely worse, the murder of the soul. Why did he not point to the Lamb of God and thus let the burdened heart find rest by believing in Him who bore the guilt and washes away the stain of sin? Trouble on account of sin, however, is not enough. "As many as received Him to them gave He power to become the sons of God, even

to them that believed on His name." (John 1:12.) There must be acceptance of Jesus Christ. Even turning from sin is not sufficient. God did not tell the bitten Israelites simply to look away from the bite of the serpent, but to look to the serpent of brass uplifted in the camp. Reformation is simply turning from sin; regeneration is turning from sin to Christ. To reform is to remain deformed; to be born again by faith in the uplifted Jesus is to take into our hearts the life that will sooner or later make us absolutely like Him. When a man confesses that he has sinned and is sorry for it, and tells you that he has accepted Jesus Christ as Savior, you may then rejoice that you have won a soul for heaven.

The Means: The word of God is the instrument. "Born again, not of corruptible seed but of incorruptible, by the word of God." (I Peter 1:23.) You can bring people to the church, to a creed, to yourself by your own words, but if you would win them to Christ, use the God-breathed words of Scripture. Arm yourself with the best texts. If you meet an anxious inquirer, say to him: "He that believeth on the Son hath everlasting life." (John 3:36.) When you find a man who thinks that he is too bad to be saved, give him the words: "Him that cometh unto me I will in no wise cast out." (John 6:37.) When you find one troubled like the jailer under deep conviction of sin, say to him: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) Let there be no philosophizing. Do not argue. Simply proclaim the glad tidings. A doctor need not give to the patient a chemical analysis of the medicine he prescribes. It is his part to furnish medicine that will cure the disease; it is the patient's part to take it. The baker need not talk to a hungry man about the constituents of bread. Let him give the loaf that will satisfy hunger. If you find a sad heart who believes that he is not one of the elect, speak to him lovingly of the last great promise of the Bible: "Whosoever will, let him take of the water of life freely." (Revelation 22:17.) Fill the quiver of your memory with these arrows of truth, and trust the strong bow of the Spirit to send them to the mark. Never stir up controversy; keep to the Word of God, and it will be the sword to pierce where piercing is needed, and the balm of Gilead where healing is needed.

A Christian is the agent. Sometimes bad men in the ministry have preached the Word of God and sinners have been converted. God may honor His own word even when the devil proclaims it, especially when earnest, sincere Christians are praying for His blessing upon it. But the Christian himself, redeemed by the blood of Christ, is the one who can best recommend Christ to others. If you would be a soul-winner, therefore, you must be a righteous man. Righteous in the sense that you are in right relation with God, and therefore have power. Righteous also in the sense that you are in right relation to your fellow-men, and therefore have influence. In-

fluence without power can do little; power without influence is hindered. All your influence, mental, moral, social and financial, ought to be laid on the altar of Christ. But even good influence will not of itself win a soul. God must give the new heart. We are "created in Christ Jesus unto good works." (Ephesians 2:10.) Only the Creator can make a new creation. A soul-winner must, therefore, walk with God, keep in touch with His mighty power. Mr. Spurgeon tells how Dickens was kept from becoming a spiritualist. He went to a seance and asked for the spirit of Lindley Murray. When the spirit in due time appeared, Dickens inquired, "Are you Lindley Murray?" The spirit replied, "I am." Dickens knew at once that it was a fraud, for Lindley Murray would have used good grammar. The soul-winner must impress sinners with the fact that he is genuine, that there is no sham about him or his religion.

In order that one may be a successful soul-winner he must have full assurance of his own salvation. To pull others out of the flood one needs to have a good footing. You would be a poor agent for an Atlantic steamship line if you had doubt as to the safety of the vessels, and yet men have won others to Christ when they themselves were not sure of salvation. Bunyan declares that he preached as a criminal to criminals, standing in chains before a people in chains. But he believed that God could save sinners, and, though he felt that he himself was not saved, he would recommend the Savior to others. While you would not stop Bunyan from preaching, by all means trust the Word of God, and thus be sure of your own salvation that you may speak what you know and testify to what you have seen.

People of all ages and culture may succeed in winning souls to Christ. Little children have been successful soul-winners. In the town of Stroudsburg, Pa., a little girl attended a revival and gave her heart to Jesus. She went home and asked her worldly mother if she might join the church, and the mother would not consent. The child said, "The preacher told me I must accept Jesus; and if I accept Jesus I am a Christian and ought to join the church." She lovingly persisted until the mother finally consented to let the child unite with the church. "And now," said the little girl, "would it look well for me to join the church while mother stays away? Won't you accept Jesus? Then you, too, will be a Christian." The mother and child knelt together, and the mother surrendered herself to the Lord. That evening both mother and child persuaded the father to go to church, and the next Sunday the whole family stood up and confessed Jesus. "A little child shall lead them."

A Sunday School teacher in winning a boy or girl to Christ may be bringing into the kingdom a whole family. I heard the other day of a blatant infidel in a small town who began to go to church. The pastor was surprised, but an evangelist, who was conducting the meeting, learned from

the man the reason for his coming. The man said, "Yes, I am an infidel, as you call it. But you have taken a flank movement on me. You have converted my child, and that is an argument that I cannot answer." Through the conversion of his child the bold infidel became an humble Christian.

God needs all sorts of people as scull-winners. Where one fails another will succeed. It took four men to bring one paralytic to Christ.

Several miles above Milton, Pa., when the ice was breaking up, a farmer got into one of his boats purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse and with all speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet clear across. By and by the farmer was seen; wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up and saved. Now one rope might not have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get near it, but if the business men will hang out ropes, and you young men and women, mothers and wives hang out ropes, sinners will certainly be saved.

Methods: We preachers should expect God to save some one every time we preach. Spurgeon never preached a sermon that did not have in it the way of life, and this was the secret of his great success. In every audience there are apt to be some who are seeking salvation, and to ignore the inquirer while we edify the Christian is not the wisest investment of the hour. It is like giving food to the well-fed, while we overlook the starving.

And we pastors need to remember that God is as willing to save on Sunday morning as on Sunday evening. Though the message of the morning should be for Christians, the sermon should have something in it for the indifferent business man who never goes to church on Sunday evening, and something for the stranger—a stranger also to Christ—who expects to attend another church, if not a place of amusement, in the evening. Some time ago earnest souls in the Ruggles Street Church of Boston began to pray for conversions in the morning, and it made me careful to make clear in every sermon the way of life. After the benediction one Sunday morning I heard the unusual sound of sobbing and, on looking in the direction of it, I saw a young woman sitting on the front seat with her face in her hands, weeping as if with a broken heart. A lady near me said, "That young woman is hysterical." I found, however, that it was not hysterics, but gen-

uine conviction of sin. When I asked what troubled her, she replied in a tone I shall not soon forget, "Oh, pastor, my heart aches so I feel that I cannot go home without relief." My associate pastor, whose passion is personal work, went with her into the study and in about twenty minutes she came out with a radiant face, which left no doubt as to the genuineness of her joy. As she walked down the aisle she met a young lady friend, who, not finding her at home, had returned to the church in search of her. She told her friend that she had just accepted Christ and was very happy. My associate pastor spoke a few words to her friend and she, too, kneeling beside them in the aisle, quietly accepted Jesus. That evening I saw one of those young women in the after-meeting trying to lead others into the light and joy she had received through Christ.

Another Sunday morning as I closed my sermon I felt impressed that the Spirit was moving upon the people with unusual power, and asked all who had not confessed Christ as Savior and Lord to come forward during the singing. The first who came was a man over fifty years of age; the next a lady over seventy; then young men and women, until fourteen were seated on the front pews. Those who had been praying for conversions on Sunday morning wept tears of joy. I believe there was more power in those fourteen quiet testimonies for Christ than in my sermon. Indeed I have forgotten the subject of the sermon, and the feature of that morning's service which stands out most prominently in the minds of the people is the fact that fourteen new converts gave testimony for Christ.

There is a demand on the part of mature Christians that pastors should feed the sheep, and the sheep need to be fed. But why should sheep depend altogether on the cut feed the pastor brings them on Sunday morning? They have in their Bibles the green pastures into which they can go and graze for themselves. A dear old deacon in a former pastorate came to me after the evening sermon, which was intended not to be bread but a sword, and said significantly, "Pastor, feed the sheep, feed the sheep." I thought I knew him well enough to say, "I have fed you old sheep now until you are so fat you can hardly walk, and I wish you would move around and work off some of your superfluous flesh in seeking to bring others into the fold." If I mistake not, he smiled rather sadly, but I fear he continued to believe if the pastor fed well the ninety and nine, the one that was lost would somehow get back into the sheep-fold. But, does that not reverse the meaning of the parable, which certainly teaches that the best way to take care of the ninety and nine is to leave them and go out after the one that is lost?

The command to feed the sheep does not abrogate the command to fish for men, and the word "feed" should be kept out of the command to fish. The Babel process of reaching heaven by building up from beneath is not the New Testament method,

"Ye must be born from above." George Whitefield preached over three hundred times from that text, and when asked why he preached so often from the same text, replied, "Because ye must be born again." The natural man does not evolve into the spiritual man. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." The pagan theory of evolution from beneath has in many places displaced the Christian teaching of revolution by the introduction of life from above. The philosophical talk about saving a man one hundred years before he is born would leave Saul of Tarsus to go on to Damascus and down to hell, but God can save the persecutor like a lightning flash by entering into his heart, transforming him into a devout worshipper and a courageous missionary. There is something in heredity, but it is not something that saves. It is the new heredity that makes us "partakers of the Divine nature." Christ can enter the heart of the vilest and make them sons of God. The need of the day is re-emphasis of instantaneous, sudden conversion, a crisis with a view to the process of growth. There is no growing into it, but there is immense growth in it. The Spirit wrote to a pastor, "Do the work of an evangelist," as if he would warn against the temptation of the pastor to be content with simply feeding the sheep.

Public preaching, however, is no substitute for face-to-face conversation. Jesus sets us the example of personal work. He talked with Nicodemus at night, insisting upon the new birth, and telling him how to experience it. He talked with the woman at the well, and sent her out as an evangelist to the town of Sychar. Philip was a public preacher whose ministry the people of Samaria attended in crowds, but the Spirit sent him from the multitude to one man in a desert place. As soon as Andrew found Christ he looked up his brother Simon and "brought him to Jesus." One sentence spoken in loving earnestness to the individual may do more than ten sermons to the crowd. One afternoon as I was on my way to a meeting, which was one of what we were trying to make a revival series, I felt a trifle discouraged because no unsaved people were coming to the church. Looking just ahead of me I saw three young men standing on the street corner talking pleasantly with each other, and the thought came, "Why not try to win these young men to Christ? He can save on the street as well as in the church." So I walked up to them and asked, in as cheerful a voice as I could command, "Young gentlemen, are you all Christians?" "Yes, thank you," replied two of them, "we are members of the Methodist Church." "No," answered the third, with rather an embarrassed expression, "I am not, but my mother is a member of the same church with these young men." I said to him, "Will you come with me to a meeting we are to hold in a few minutes?" "Thank you," he said, "but I haven't time, for I am very busy preparing for examination in

high school next week." The Spirit seemed to give me the right answer when I asked the question: "Are you ready for the great examination in the future?" and I passed on to the meeting. Within a few minutes I saw that young man come in the door and take a back seat. He is now a minister of the Gospel and says that his Christian life began on the street corner when the question was asked which he could not answer until he had accepted Jesus Christ as Savior. It is no exaggeration, I think, to say that God did more through me in that three minutes' conversation on the street corner than by any ten sermons I preached during the series of meetings.

A saloon keeper's wife attended our church in Baltimore and was happily converted. The husband at home saw the change in her and, loving her as he did, was troubled about his own soul, although he tried to hide it by frivolous conversation. The wife said she believed he would be converted if I would go to the saloon and speak to him face to face. I went and met him in a back room. We talked for half an hour, and I told him all the bad things I could think of about the saloon business, asking him to give it up for his wife's sake and become a Christian. He had been a member of the Episcopal Church years ago, and seemed sorry that he had to sell liquor to make a living. On rising to leave I asked him if he would pray with me. "I have no objection," he replied, and we knelt side by side. I began my prayer very much in the spirit of my conversation, which was not as loving and tender as it might have been: "O Lord, bless my friend here, and help him to give up his miserable business—a business that has done more harm than all the other evil forces in this community." Thinking that I meant for him to say a prayer with me after the Episcopal style, he began right after me: "O Lord, bless my friend here and help him to give up his miserable business." In his mouth, you see, it meant me, and I felt a trifle embarrassed. I tried to shape my prayer so as not to ricochet quite so much, and he, feeling the embarrassment also, dropped out; but I did not utter another word of criticism, for I had learned how it was myself. As he followed me to the door, I saw that he was convulsed with laughter, and I might have felt like joining him if I had not thought of the wife whose disappointment over the failure of my visit would be great.

I left the door sick at heart, fearing that all serious impressions had been dissipated by the ludicrous double prayer. But I continued to pray that God would overrule all and save that man. Others prayed for him with me. Two or three years after this I preached in Baltimore, and, as I came down the pulpit steps after the sermon, a man met me with a cordial hand grasp, saying, "Do you know me?" But I could not recognize him until he asked, "Do you remember that prayer in the back room of a saloon?" "Yes," I said, "I shall never forget that." "Well," he continued, "I am that

man, and I thought it would interest you to know that wife and I are members of this church. We run the gospel wagon and preach every day." "Tell me about your conversion," I said. "Well," he went on to say, "when you left the saloon I went behind the bar and had many a hearty laugh during the day at your expense, but I could not rest at night for my conscience was hurting me. So I said one morning to my wife, 'If you say so, we will go out of this business though we starve.' She was willing and kneeling by her side I accepted Jesus Christ as my Savior. I have told this story, which does not reflect special credit, because it illustrates the fact that God can use awkward efforts in doing personal work. You feel that you cannot succeed because you lack fitness. You do not know how to approach people. No matter, go about it at once, and if you feel, as I did, that you have failed, God can turn your very failure into ultimate success. The fact is you will never feel specially fitted for it. Such work makes one conscious of helplessness as nothing else does. It throws him back upon God for guidance and strength every moment. Self-sufficiency would doom you to failure, while self-distrust linked with faith in God insures success. Our sufficiency is of God, and if you place yourself at His disposal for this work, you will have cause constantly to praise Him for the manifestation of His power. No Christian can afford not to be a soul-winner, if he seeks for him-

self the best development, and if, what is better, he seeks the coming of Christ's kingdom in the world.

The Motive: Love of souls should incite us to this glorious service. Parents who love their children should be prompted by that love to win them to Christ. Better make them Christians than leave them millionaires. If the hope of reward can influence you, there is no brighter crown awaiting the Christian than that which sparkles with the gems of souls saved through His agency. Paul looked upon Thessalonians as his glory and crown of rejoicing at the appearing of Christ. But the highest motive is given us in the words, "The love of Christ constraineth us." (2 Corinthians 5: 14.) Jesus came to seek and save the lost. Nothing glorifies Him so much as the salvation of a soul. The soul-winner, therefore, spends his life adding glory to glory.

If there is one present who has not accepted Jesus as Savior and Lord, may I not add a word of entreaty? "Now is the accepted time, today is the day of salvation." Will you not at this moment "Behold the Lamb of God that taketh away the sin of the world." There is life for a look at the crucified one. Begin at the cross and you will end with the crown. Indeed, the cross itself is a crown. There is no greater glory on this earth than that of bearing the cross with Jesus Christ.

Read 2/6/04.

PRESENT-DAY PROBLEMS.

WHY MEN DO NOT GO TO CHURCH.

By W. C. KING.

The following is the first of a series of articles on the above vital subject. The material used therein was gathered by the writer from a large correspondence as described below. The series of questions sent out read as follows:

1. Do you believe that the churches are a blessing in any community?
2. Do you consider that church attendance encourages a truer, nobler life?
3. If you are not a regular attendant, kindly give me your personal reasons for not doing so. If you are, the reasons of others with whom you come in contact, who stay away.
4. Do you think the church is at fault? If so wherein does the fault lie?

The next article will deal with "Some faults of the churches" and contain a large number of opinions on this matter from the men themselves. Others will follow under various heads.

There is a problem. The alienation of the people from the churches has become so general as to compel the attention of thoughtful men and women everywhere.

Let us go far afield for proof of this statement. In Berlin only two per cent. of the people manage to get to church, and in Hamburg one and one-half per cent. In France, church membership is reported as declining at the rate of 6,000 per year. In the city of Glasgow, the church census taken

a short time since showed an average attendance of 28 per cent. Even as I write, a letter comes to hand from New South Wales containing the statement that "church attendance in the colonies is sadly neglected, and a spirit of indifference to divine things prevails to a great extent. Worldliness is very prevalent." A most remarkable effort to obtain reliable facts on this question, covering a large area and extending over several weeks, was recently completed by the London Daily News in that city.

The result is extremely interesting. Deducting the "twicers" from the grand total of 1,002,940, we have the number of attendants 850,205, making the aggregate attendance for the whole of London one in 5.25 or 16 per cent. of the population. In his able summary, the superintendent says, "I estimate that 50 per cent. of the population can, if they wish, attend a place of worship on Sunday. Supposing this to be the case, 2,268,270 persons might have been present at social worship; whereas, as I have already shown, only 850,205 were present, 1,418,065 having wilfully absented themselves from worship. In other words, 60 per cent. of the available population is either apathetic or antagonistic as regards attendance at a place of worship on Sunday."

The Bishop of Manchester says that not three workmen out of a hundred ever go to church or chapel. The Bishop of London declares that 99 men out of a hundred are

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outside the churches. Coming to our own country, we find that this is a burning question all over the continent. The command to worship God and remember the Sabbath Day to keep it holy has less and less hold upon men. More than one-half of the people of our country and of the States do not attend churches. Of these non-churchgoers, more than ten millions of men are not in any church. This immense army of 10,000,000 is three times as large as was the whole population of the 13 States at the times of the Declaration of Independence. In the city of New York not more than three per cent. of the male population are connected with the Protestant churches, while the men nominally connected with the Catholic churches rarely attend its services. The statement has remained unchallenged that not ten churches in the State of Massachusetts could count ten men added annually during the last three years from the non-church going population. This separation is not confined to the so-called "neglected masses" in the city. Statistics reveal the startling fact that similar conditions prevail in the rural districts, one-half of the people or more being absolutely strangers to churches and living in paganism in the midst of the civilization of our Christian land.

But why multiply statistics to establish facts known to all who are brave enough to recognize the seriousness of the crisis that confronts the Christian world today?

The next important question is, In what spirit shall we face it? There are three possible attitudes toward this question: First, indifference. This is represented by the dean of the theological seminary who is one of the few who answer unreservedly "No" to the fourth question. There are too many in our churches who hold that, having built our meeting houses and announced our services, we have done our whole duty. They see in the ringing of a bell and opening of a church door the whole fulfilment of the command, "Go ye into all the world."

Second—The pessimistic attitude is presented by the correspondent who writes, "I do not think that it makes much difference where the fault lies as the church as an institution is rapidly dying, and church statistics prove my contention." If, as some one says, "He is a pessimist who has lost heart," then we must write this man down as a deep-dyed pessimist. The genuine pessimist is ever saying, "We are only as grasshoppers before the giants in the cities of the enemy." Far be it from me to scorn the service that wholesome pessimism renders in building up the social organism by keeping us watchful and careful as to the material used. There is also a shallow, false and irrational optimism that is equally to be avoided. We must not fall into the error of supposing the present to be the best possible order of things in our churches. The true attitude is that of open-eyed optimism. Even the grave census returns referred to do not present something wholly new under the sun, for as far back as 1836 there was a census of the attendance at public

worship in London, which offered as a result that one in six of the population was found in church, or chapel on Sunday. The official census shows the population of the United States to have increased, 1890 to 1900, 21.84 per cent. Six religious bodies alone in the same country increased, 1891 to 1901, 31.65 per cent. The figures are taken in each case from the reports of these bodies, the same reports which my pessimistic correspondent calls upon to sustain his contention that the church is swiftly becoming a vanishing factor in the life of the country. The supreme need of the world today is the open-eyed Christian hero.

A word in conclusion, touching the history and some significant results of this investigation. It began in a small way some six months since, without any thought of extending the research beyond the bounds of my own city, or, in fact, much beyond the east end of the city where our church is located. But the interest shown in the study soon made it necessary to delay the series of sermons and widen our horizon. As a result, a vast correspondence has been conducted and many of the letters and papers sent me contain, not simply the views of the writer but the result of large local investigations conducted for my benefit. It would be a conservative estimate to say that I have received in these months a candid expression of the inner thought and conviction of fully one thousand men on this problem.

Among these are men in almost every walk and calling of life; judges on the bench, from the supreme court of Pennsylvania down to the police magistrate of one large city, have taken the time to discuss the question. One busy member of the U. S. Congress pauses to give his opinion. A railway superintendent and many agents and employees give reasons why more railway men do not attend church. There are tradesmen, bookkeepers and bartenders; business managers of large institutions, professional men and workmen. A number of men who have made this and related problems a special study have lent marked assistance in these researches. Many of my brethren in the ministry, men whose hands are more than full of beneficent labor, as, for example, Dr. R. A. Torrey, MacArthur, Dixon, Conwell, Peters and Dr. H. Clay Trumbull have given us the benefit of their experience and study of this problem. Several are newspaper editors and reporters; in fact, over fifty vocations are represented.

Another striking fact is that these replies are from "the men." I do not know of a single answer from a man under 25 years of age, while the average age, so far as given, is 41. Geographically, this investigation has been more representative also than any with which I am acquainted. Replies have been received from many provinces of Canada, from Alaska, eighteen states of the Union, from the Danish West Indies, New South Wales, the Philippines, several cities of England, China and India.

The following facts gathered from a study of the replies are of interest. To the first question, one hundred and twenty-five re-

GIST OF RECENT SERMONS.

(Continued from page 293.)

such recreation, as among those recluses who exhaust their time in counting their rosaries and contemplating their breviaries; but as a rule in these practical days there is much more danger of stinting our closet hours.

The public service of the sanctuary is our playground. The church bell calls us, not to service, but to the pleasures of communion with each other and with God. This is not duty but recreation. Here are the pleasures of friendship and fellowship. We sit together in heavenly places with Christ.

IV. One thing more is necessary to our growth, namely, medicine. It is a fortunate child that never needs it. "Does God send trouble?" No and yes. There are two kinds of trouble:

(1) Trouble which comes in immediate consequence of sin.

(2) There are many troubles, however, which must be regarded as paternal chastisements. You would not allow your little child to play with a razor; you would take it away; so does God. There are pleasures and earthly possessions which, as we know very well, are like edged tools in our hands.

A few remarks now by way of more practical application. First: Our growth, or, as it is technically called, sanctification, is distinctly the work of the Holy Ghost. Grieve not the Spirit of God. Second: Our growth is likely to be gradual. A mushroom has been known to grow in a single night from a mere atom to a plant six inches in diameter—but it was only a mushroom after all. It is said that God's people shall grow "like the cedars of Lebanon." Third: Then the glorious consummation, a man! A man of full stature; a man restored to the image of God. O, this is worth all the pains of earnest growth. When Kepler discovered the law of planetary distances, he exclaimed, "O God! I thank Thee that I am permitted to think Thy thoughts after Thee." This is the glory of manhood; the sublime possibility before us; to share God's thoughts with Him, to enter into the fellowship of His holy purposes, to participate in His work and ultimately to sit together with Him in His throne.—Rev. David James Burrell, D. D.

FRINK LIGHTING—In the perfecting of modern buildings, many problems have been solved by the Frink system of lighting, well known in lighting churches and public buildings. Some of the recent installations furnish further proof of its efficiency: Madison Ave. Baptist Church, Church of St. Edward the Martyr, Rutgers Presbyterian Church, Church of the Incarnation, Church of the Covenant, New York City; Immanuel Baptist Church, Albany, N. Y.; Westminster Presbyterian Church, Yonkers, N. Y.; Church of St. Peter, of Alcantara, Port Washington, L. I.; First Presbyterian Church, Wheeling, W. Va.; M. E. Church, Morristown, N. J. The New Amsterdam theatre, probably the handsomest in New York, offers an excellent example of illumination by lights concealed in Frink cove reflectors. The effect is especially fine in the foyer, the fullest appreciation of the decoration of which is made possible only through the skillful handling of the lighting. Full information concerning any of the above may be had by addressing the inventor, patentee and sole manufacturer, I. P. Frink, 551 Pearl street, New York City.—(Electrical World and Engineer.)

cord an emphatic "Yes, the churches are a blessing in any community," five record an emphatic "No;" seven modify their assent, while two modify their "Nay." To the second question "Do you consider that church attendance encourages a truer, nobler life?" one hundred and fifteen answer "Yes," while seven say "No." Seven again modify their assent and one modifies his negative reply. In the matter of church attendance the men are more evenly divided, but any statistics on this point would be unfair as many of the men do not commit themselves on this point. Touching the replies to the fourth question, it would also be useless to strike an average. However, there is one interesting fact that should be recorded: not more than two or three men say unequivocally that the church is not at fault.

It would be premature to dogmatize and it is with trepidation that even impressions are recorded. Two things, however, are deeply impressive from the study so far as conducted. Whatever we may find from future analysis of the language of these answers, no fact can stand out bolder than this—that the men are not antagonistic to the religion of Jesus Christ. The quivering minor notes of this sort that have come to me are drowned in the "aye" that sounds in thunder tones. Another fact is evident—that the gulf we see is between the men and the church of today, as Mr Stelzel points out in his able work, "The Workingmen and Social Problems." This simplifies the problem immensely. It becomes, in fact, a study of modern church life and methods. What is there in our churches today that has caused this sad neglect? Can we without sacrifice of essentials make them more attractive to the people? One man in Buffalo, New York, writes thus and his words quoted at length may well conclude this summary of the returns.

"If churches would throw off ecclesiastical control and take on Holy Spirit government! If they would do away with creeds and take to the Bible! If they will hold up to the world the life and character and teachings of Jesus: if they will cease multiplying organizations and take time to earnestly do the work for which the church really exists, and not organize God out of the church, thinking men will be attracted to the local church and will become a contributing force to its life and growth and power. It is not a question of intellectual advancement, but of moral growth. The religion that spends itself in creeds and does not ripen into character, and the richness of a pure and lovely life, is like a barren fig tree covered with leaves, but fruitless.

Too many sects, too many creeds,
Too many paths that wind and wind;
When just the art of being kind,
Is what the old world needs.

This means that the Christ spirit must permeate our every word and act in private and public life.

"Our public acts the world may scan,
The secret life reveals the man."

—Vancouver, B. C.

BOOK REVIEWS.

"A Little Brother to the Bear," is another charming nature-book by W. J. Long. It contains the observations of a hunter, not with a gun, but a field-glass. Mr. Long's aim was to collect facts and then interpret them in the light of surrounding circumstances, for "every fact is also a revelation and is chiefly interesting not for itself but for the law or life which lies behind it, and which it in some way expresses." He calls the wild animals by the names given to them among the Milicete Indians, which "represent some sound or suggestion of the creatures themselves." Thus the coon is the Little Brother to the Bear, and the woodcock, the Hermit. This gives to each wild animal a curious personality well-nigh human. One can hardly read Mr. Long's charming pages without a greater interest in the wild folk of the wood, and a growing feeling that the sportsman is almost committing murder in his reckless slaughter of God's creatures of the field and wood. But "for the hunter without the gun, the wilderness and the solitary place shall be glad for him, for something of the gentle spirit of St. Francis comes with him, and when he goes he leaves no pain nor death nor fear of man behind him."

The illustrations add much to the beauty of the book, the exquisite marginal sketches being a running comment on the text.

"A Little Brother to the Bear and Other Animal Studies," by William J. Long. Illustrated by Charles Copeland.—Ginn & Company: Boston.

In the series of discourses in "Sunrise Addresses from a City Pulpit," by Rev. G. H. Morrison, Glasgow, Scotland, we hear the voice of a true prophet, one who has a message from God, to those living amid the perplexities of the present work-a-day world. There is not a trace of sensationalism in these sermons, no striving after effect. The style is simple, clear and thoughtful, and besides has the elusive charm of being interesting.—Armstrong & Son: New York.

"The Religion of a Mature Mind," by George Albert Coe, Ph. D., is a thoughtful discussion of certain phases of the "profound change that is taking place in the religion of the western world," the "transformation that is taking place in personal and practical religion, and in the modes of its propagation." The book is well worth careful reading.—Fleming H. Revell Co.: Chicago.

"Faces Toward the Light," by Sylvanus Stall, D. D., contains some ninety brief chapters "dedicated to those who find in the Devotional Hour and Silent Time divine help and spiritual strength for days of need."—The Vir Publishing Co.: Philadelphia, Pa.

"The Lesson of Love," by Rev. J. R. Miller, is a little book containing wise and helpful words on the theme "to learn how to love is to learn how to live."—Thomas Y. Crowell & Co.: New York.

"Journeying in the Land where Jesus Lived," by G. B. F. Hallock, D. D., is the record of a trip taken in Palestine during 1902. There are many excellent pictures to illustrate the description of noted places. A supplement shows how the sights and customs of Palestine explain many Bible texts not readily understood by dwellers in the Occident.—American Tract Society: New York.

"The Papers of Pastor Felix,"—Arthur John Lockhart—is a series of leisurely meditations, now upon things of the field and wood, now upon the words of poet or essayist, and now upon people themselves. The form is prose but the words and thought are poetry.—Jennings & Pye: Cincinnati.

"New Light on the New Testament," by Parke P. Flourney, D. D., is one of the series of Westminster handbooks. It is a popular account of some modern discoveries bearing upon the date of the writing of the Gospels, such as the finding of the "Diatessaron of Tatian," the "Apology of Aristides," and the "Gospel of Peter." The book is written in a clear interesting style for ordinary readers.

"The Blue Badge of Courage," by H. H. Hadley, consists of scenes from the life of the author told in a decidedly unconventional style. These stories range from exploits of a boy on a farm to experiences of a gambler and a drunkard and finally those of a temperance evangelist.—Saalfield Publishing Co.: Akron, O.

"The Harmony of the Prophetic Word," by A. C. Gaebelien, editor of "Our Hope," is a study of prophecy by one who believes in the verbal inspiration of the Bible and coming of a literal theocratic kingdom with Jerusalem as its center.—Francis E. Fitch: New York.

"The Spirit in Man" consists of sermons and selections from the papers left by Horace Bushnell. The first part is a treatise on "Inspiration by the Holy Spirit," followed by sermons and selections from sermons. The editor is Dr. Bushnell's daughter.—Charles Scribner's Sons: New York.

"Famous Men of the Old Testament," by Morton Bryan Wharton, D. D., contains seventeen discourses on the famous characters of Old Testament history from Abraham to Nehemiah, with an occasional poem by the author on certain of the heroes.—E. B. Treat & Co.: New York.

"Bible Questions Answered," by Rev. Charles Wayne Ray, consists of brief, plain answers to some seventy-five questions most frequently asked of a pastor.—Press of Jennings & Pye: Cincinnati, O.

"Usury, a Scriptural, Ethical and Economic View," by Calvin Elliott, is an attempt to prove by Scripture and by argument, the exceeding sinfulness of receiving interest on money of any rate whatever. The book is strongly colored with socialistic theories.—Anti-Usury League: Millersburg, O.

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✓ JUDGE NOT. ✓

Recently in Cleveland a man shot his wife while she was sleeping and then shot the children and himself. Ten or twelve years ago he was unfortunate in business, and he never could overcome the conditions he was forced into, even though he got good wages. He recently took to betting on horses to extricate himself, and mortgaged, as he said, everything but his life, and he didn't have the courage to tell his family, which he loved, for his neighbors say he was a kind father. Neither his nor his wife's relatives could afford to keep them, and to save them as he thought, from suffering he wiped out the whole family.

Next Sunday a preacher announced that there was no question but that the murderer was in hell. The following Sunday a Universalist preacher as certainly placed him in heaven. The certainty in both cases might lead one to suspect that the gentleman in question had private wires to the respective places.

This reminds me of the story of an editor in a small town who, after a visit to the city, put up a bulletin board, on which to announce important news. News was scarce, and about the first event of importance was the death of a prominent citizen, and deacon in the leading church. "Deacon Smith departed this life for his heavenly home at 3 p. m.," read the bulletin board. Some wag wrote under it: "Special despatch from heaven at 9 p. m. says: 'Deacon Smith, not yet arrived. Considerable interest and speculation over delay.'"

You can't be too sure of a sure thing, but be sure you are right before going ahead.

The above is a prelude to the statement that ten years ago the Chicago horror would have been the prelude for many a sermon, stating that God punished those 591 people for going to the theatre. They lost their lives because men disobeyed the law, just as men lose spiritual life by disobeying God's law.

A chorus girl in her testimony at the inquest, in describing the scene, summed it up

by saying: "It was an act of God." So many people do not think of God except in terrible moments—in danger, that they ascribe only the terrible to God. A beautiful morning, or a starlight night, they do not remind them of God.

We will all agree that one who had eternal life, might go to a theatre, and might go to heaven from the theatre; but there is a general feeling that one would prefer to go home and change one's clothes, instead of going as many did, sitting in their seats with a laugh or a grin on their faces, which one reporter said was the most terrible sight—the grinning faces of the dead.

Another sad feature was the death of the clergyman and wife, who were at the theatre for the first time; because he did not want to offend his hostess who had invited them. He did violence to his conscience to be courteous. He and some of the fathers and mothers who went to please their children were there in an unselfish spirit.

But the great mass were there to satisfy a desire for excitement and pleasure. And pleasure that does not recreate and build up is excitement. This excitement, this spurring of languid nerves, is the underlying principle of intemperance, the same thing in another form. It is a ministering not only to the flesh, but leads to sensuality. A well-known actor in New York City told a friend of mine, a relative of the actor, that the crowd who went to the legitimate drama, Shakespeare, etc., in a few years find no pleasure in it—that it requires the excitement to be found in more sensual, or in the blood and thunder drama. It's the story of the moderate drinker blossoming into the drunkard. Formerly the theatre audience was of men and women—now children in arms and on up, make up large parts of the audience. Are some sensible plays put before them? No! they see the same startling, nerve-stimulating, spectacular efforts, as the old theatre "soaks," as we would call them in alcoholic intemperance. It is as if you would give a child the three glasses of whiskey required to jar a toper loose. The result is that the child is old at sixteen; she has felt all the thrills, and life isn't worth living. And this, my friend, an army of aged children, is as pitiable as that other army of children, cursed by child labor. One is as sad as the other and both are far more sad than any loss of life, even 591 in a few moments. There are three or four things in Chicago, and any city, that are customs, practiced daily, that are more awful, more deadly than any hurricane of fire. The grief resulting therefrom is longer, deeper, more bitter, burning, than that from the hurricane of fire in the Iroquois theatre. Christ said, see Luke 13:1-5.

Oxford brevier, black faced, India paper, the largest type, that can be carried in the pocket, Alaska seal leather lined, etc., will be \$5.00. This will be one inch thick. If we can make up a club of 25 we may have this book interleaved, making it 1 1/4 inch thick, and the price will be \$8.00. By reason of type and binding it will last down to old age.

F. M. BARTON, Caxton Bldg., Cleveland, O.